National Anti-Slavery Standard.

SYDNEY HOWARD GAY, Editor. | Without Concealment---Without Compromise. | EDMUND QUINCY, JAMES RUSSELL LOWELL, } Corresponding Editors.

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The Southern Press.

EMANCIPATION OF SLAVES.

It will make lands high—labor cheap.—*Abolitionist.*

It is admitted by all reasonable persons that perfect equality as regards freedom, comfort, and happiness; and the luxuries and necessaries of life, cannot exist among human beings as the world now stands. The "hewers of wood and drawers of water" from the patriarchal days have always been of that class of people who, by misfortune, idleness, or vice, have been reduced. The arm of man is short, and those who propose to change the relation of rich and poor, the temperate and dissipated, the dependent and independent, must exhibit to the world a sort of *millenial* state of things, produced by the doctrines they suggest—supported by "signs and wonders;" and if these advocates of a forcible change of things assert that they are "chosen vessels" for the purpose, or like Moses of old, commissioned to lead the slaves "out of the house of bondage," they must manifest the power by miracles—*leaving no doubt of the fact.* They must at least show clean hands—not sell them into bondage perhaps more grievous, pocket the money, and change the *white* man into the *groaning* slave. The scheme is precocious, *ante-nate*, and will be abortive, for these few facts simply:

1st, It is conceded that emancipation without compensation to the master is heinous, unconstitutional by the great charter, and wholly impracticable.

2d, No master will consent that *speculative* notions of freeing his slaves shall impoverish him and his family, especially when doubtful of benefitting the slave.

3d, The free negroes remaining here are on all hands admitted to be idle, trifling, lazy, and dirty; and if no way is suggested and no money raised to send *them* off, where are the means to send off so great a number of *slaves* to Liberia?

4th, The white population is to be taxed to raise the means to send them off, either by competition of labor at the expense of the white man, or his money.

5th, When the slave gets to Liberia, where are the *public granaries* and *store-houses* to feed him from?—And will he not, raw and unaccustomed to the country as he will be, be tyranized over by a master more cruel and ferocious (because ignorant) than his *quondom* master?

6th, Under the present system, which is mild and conservative, cannot all classes—bond and free—live as happily in Kentucky as elsewhere?

7th, Under the present system lands are cheap enough and labour high. This suits the poor, and not the landlords of many houses and lands.

8th, High rents, by huddling a great many people into towns, produces want and suffering.

9th. Look at the present condition of Europe, involved in "war, pestilence, and famine." That country is flowing in blood, and her citizens are almost willing to barter liberty, religion, and everything for a crust of bread.

Now where is the man in Kentucky, under our present system, who can say he has not an abundance of the bread of life and the free air of heaven. Whose little children cannot surround the fireside at evening, and bless the land and country that feeds and protects them? Moreover, the poor man and his daughter can live without being the slave and chambermaid of the rich, to do their dirty work for them, and are not compelled from dreadful poverty to "pull off the hat and cringe the knee," to get a mouthful to eat and a place to sleep.

A farmer of respectability—an honest man—a Christian, and a Kentuckian, kept a tavern on one of the roads leading from Louisville out, say twelve miles; an Abolitionist from Ohio arrived with his family, having a genteel white servant girl. Dinner being announced, they sat down, all except the young girl. Being requested to take her seat, the Abolitionist and his wife indignantly refused—declaring they would leave the room first. "Leave, then," said the noble Kentucky landlord, "in *Kentucky*, all white persons are equal—set down, young girl, to my table."

Then let all who respect the rights of others, and are not willing to disturb the tranquility and good order of the State, and wish to keep men from shedding each other's blood by *taking away other people's property*, be sure on Monday next to rush to the polls and vote for

The Ticket of the People.

[*Louisville (Ky.) Democrat.*

From the Hamburgh (S. C.) Republican.

We have been not a little surprised of late to witness what a number of our Southern cotemporaries had been drawn out in opposition to the employment of slave labor in our factories, or indeed to their employment in any of the mechanical branches. It appears to us that slave labor ought to be employed in every branch of business in which the owner may find it profitable to employ them, and that no restriction whatever should be imposed by legislation. It is certainly the interest of the South to become as independent of the North as possible, and this independence should extend even to our common laborers. We are at a loss to understand the policy of those who raise a hue and cry against the Wilmot Proviso and in the next breath contend for excluding our slaves from the most profitable occupations, merely to keep those lucrative places for Northern laborers. We contend that any legislative restriction, on this subject, would not only be unjust, but unwise.

We clip the following appropriate remarks on this subject from the Rome (Ga.) *Southerner:*

A New Attack upon Slavery.—We see it announced that the Whig newspaper editor has been lecturing before the Mechanics' Society at Macon. It is said he maintains the dignity of labor, and opposes the competition of negro mechanics, in a masterly manner, maintaining that it is detrimental alike to public and individual interest. We have not seen the lecturer, but it would seem from the above, that it is not regarded as compatible with the *dignity* of a white man to work at any mechanical trade, if negroes are employed to work at the same trade. They, therefore, propose to *dignify* the trade by excluding the "competition of negroes." They do not want to monopolize the trade, or injure the owners of negroes by excluding them from employing them as they please:—they only wish to *dignify* labor.—Slaveholders! look to your rights. We regard this as an attack upon them. Permit your negroes to be driven from all mechanical employments, and they will then be driven from all other employments—just to *dignify labor.* Your assailants are artful and insidious. At present it is necessary that they should be so. Their safety and the success of their schemes require them to be so. Whether this lecturer is one of them, or is only a blind promoter of this as one of their schemes of attack upon our institutions it is not for us to determine. We judge of the schemes by its effects, and we denounce it as a part of a general system of attack upon Southern institutions and rights."

From the (Jackson) Mississippian,

Public Meeting against Negroes hiring their own time, &c.—At a meeting of the citizens of Jackson, convened for the purpose of adopting some measures having for their object to banish all free negroes from the city, and to prevent negroes hiring their own time, Hon. John I. Guion was called to the Chair, and John Marshall appointed Secretary.

The meeting was opened and addressed by Gen. Wm. R. Miles, in which he set forth some of the many evils of negroes hiring their own time, and the existence of free negroes in our city.

Hon. A. Hutchinson offered the following resolutions, which, after an amendment by Hon. D. S. Jennings to prohibit negro preaching, were unanimously adopted:

Whereas, the residence of free negroes in the city, and the illegal practice of permitting slaves to hire their own time, go at large and reside apart from their owners and employers, are productive of evils, which call loudly for police measures of reform, to be enacted and enforced by the corporate authorities of the city: Therefore,

Resolved, 1st. That a committee of ten persons be appointed, to take into consideration the measures of reform in the police regulations necessary to correct the evils and grievances occasioned by the present condition of the free black and slave population among us.

2d. That said committee be instructed to draw up such ordinances as they may deem necessary to accomplish the object expressed in the foregoing resolution, and to report to an adjourned meeting at this place, at 8 o'clock, on Tuesday evening next.

3d. That said committee be instructed to enquire into the expediency of expelling all free negroes from the city: of prohibiting, under severe penalties, the practice of permitting slaves to hire their own time: of preventing all slaves residing without the limits of the city from coming to the place on Sunday, except on business of their own masters; of establishing an efficient and strict patrol for the city: and of prohibiting preaching by the slaves and free negroes.

4th That such ordinances as shall be drawn by said committee, and approved by the adjourned meeting to be held on Tuesday next, shall be presented to the Mayor and Council of the city, with the request of the meeting that they will pass them, and thus give them legal force and effect.

The Chair appointed the following gentlemen a committee under the first resolution:—Messrs. Wm R. Miles, G. Baker, L. V. Dixon, J. P. Jones, D. N. Barrows, J. Mosley, D. S. Jennings, W. S. Langley, J. Kittrell, and A. Hutchinson.

On motion of Maj. Mosley, the Chair was added to the list.

The meeting adjourned to Tuesday evening.

Tuesday Evening, July 31st.

The citizens reassembled at the court-house, when, upon being organized, the committee to report suitable ordinances to be presented to the corporation for their adoption, made their report, which was received and adopted.

On motion, the Chair appointed the following gentlemen a committee to present the ordinances to the corporation, and request their adoption:—Messrs. J. Mosley, A. Hutchinson, John Marshall, and G. W. L. Smith.

The Chair appointed the following gentlemen a vigilant committee, according to resolution, viz:—Messrs. Wm. R. Miles, L. V. Dixon, L. W. Adams, Jonathan Kittrell, and Thos. Graves.

On motion, the meeting adjourned.

J. I. GUION, Chm'n.

John Marshall, Sec'y.

From the Norfolk (Va.) Argus and Democrat.

Slaves Hiring their own Time.—This is a growing evil at the South, particularly in Virginia, especially in Norfolk. Sensible persons begin to think that the period has arrived when it should be arrested. Our laws in relation both to free negroes and slaves have remained for years a dead letter on the statute book, while that species of population have gone on acquiring privileges and immunities until they have amounted to a grievance too intolerable to be endured, and which the public voice calls in imperious tones for reform. The supposed clemency of the owners of slaves in permitting them, in open violation of law, to hire their own time, so far from proving a kindness, often becomes an absolute wrong—productive only of positive injury to him who is the subject of it. Its effects, too, upon those denied these priveleges, (if privileges they be deemed,) though the most servile and submissive are often seen to be injurious—inviting, inducing and impelling discontent and insubordination. The result in many cases is most disastrous and awful.

There is much excitement in a portion of Mississippi, with regard to the evils growing out of this wretched practice, and which has suggested this article.

It is stated, that in a recent atrocious attempt of certain negroes belonging to Gen. Miles, to poison the whole family of their master, the prevailing incentive to do so, was the idea that the family would be compelled to break up house-keeping, and the principal negro in the plot obtain the privilege of hiring out his own time. Another negro had informed of his own success in that line, by pursuing a similar course. He had so continually sickened his master's family, that he was at last persuaded to move to some other place, and the negro was left to employ his own time, as he had desired.

Entirely indifferent to the awful consequence of his act, Miles' negro was for several months employed in drugging the food of the family with poisonous herbs. Not sufficiently powerful to destroy life, the drugs operated in causing nausea at the stomach and vomiting, and sometimes the whole family was thus prostrated. The negro, not finding that his master was likely to break up housekeeping under a system of slow poisoning, changed his practice and commenced to employ arsenic. This had to be purchased at the apothecaries', and it was on this account that he was ultimately detected.

We commend the subject to the serious consideration of our citizens, and hope they will unite in some action to exterminate this nuisance on the body politic, which has increased, is increasing, and ought to be abated.

We understand that the laws, if enforced are abundantly plenary to suppress this practice. Let the judges, magistrates and police be arraigned at the bar of public opinion should they shrink from a fearless discharge of their duties.

From The (Suffolk, Va.) Intelligencer.

Slaves Hiring Themselves Out.—The practice of allowing slaves to go at large and act as though they were free, is one decidedly wrong, and should be put a stop to. The evils attending this practice are so evident that it is useless for us to call public attention to them: but it can never be amiss to remind the community of the evils in it.

To allow slaves to go at large and act as free persons, causes them to be restless under restraint, and if, after being allowed such a privilege, they are restricted, they become sullen and less willing to do their duty—this is one step to insubordination, and is apt to be followed by an attempt to go North. It begets in them a desire to have money, to have a *chance* for themselves, as it is usually called, and renders them dissatisfied, unless they always have the same opportunities.

It causes them to lose much time in lounging about, idleness, and drinking, and is apt to cause them so to idle their time as to be unable to make their master's pay, and in order to do so they *steal.*

It causes other negroes not so circumstanced to become dissatisfied because their owners do not allow them the same privileges, and tends to insolence and rebellion on their part, and consequently produces trouble to the owner. It violates the letter and spirit of the law, and should not be tolerated.

Persons owning slaves should always make the contract for their hires of their negroes, and collect the same when due.

This practice is one seriously complained of by some of our citizens, and that not without cause.—There are now in this section a great many such, owned in this county, Southampton, and elsewhere, who are directed by their owners to go and look for work, wherever they can find it, collect the money, and bring such part to their masters as by contract with his slave he is to have. Some work and pay up without doing much harm, but doubtless others make up by stealing what they lose by idleness and drunkenness, and thus cause the innocent to be loser by the illegal operation.

Let each owner of slaves whose interest it should be to make them valuable, put a stop to a practice which is so wrong in itself—one that is the cause of difficulty and trouble, not only to themselves but to others.

Slave Labor in Factories.—We give place with much pleasure to the communication of our correspondent "G." It is from a distinguished son of South Carolina.

We regret the communication signed "Charleston" to which it refers, was not furnished us for publication. It is on a subject so important, and so interesting, as to deserve our gravest consideration. The institution of Slavery is beset with enemies open and covert—at home and abroad. It is not to be denied that they are in our very midst, and that some of the severest stabs at the institution have been struck by traitor hands in the name of fealty to the South, and an honest zeal for Southern interests.

But allowing that a common devotion to Southern institutions has inspired all who have discussed the question, it is not the less apparent that strong influences are brought to bear in the South to depreciate the value of slave labor. Whether they be influences naturally springing up amongst us, or alien to our institutions, we will not now discuss. But we feel well assured that all influences, whether of positive legal enactments, or of public opinion, aiming to restrict the field for the employment of slave labor, are unjust to the owners of that labor, calculated to provoke an antagonism of interests in our midst, and a blow at the institutions of Slavery.

From the Memphis (Tenn.) Eagle.

The Contrast.—As some of our worthy citizens are strongly inclined to confound *Colonization* and *Abolitionism*, we have placed, in opposite columns, the leading principles of each, that the *contrast* may be seen at a glance:

Colonization.	Abolitionism.
"The object to which its attention is to be exclusively directed is to promote and execute a plan for colonizing, *with their own consent*, the free people of color residing in our country, in Africa, or such other place as Congress shall deem expedient. And the Society shall act to effect this object in co-operation with the general government, and such of the States as may adopt regulations on the subject"—*Art. 2d. Constitution.*	1. It assumes, that to hold men in involuntary servitude is in all cases a sin. 2. It elevates this principle, in application to Slavery as it exists in this country, above the law of the land. 3. It denies not only the right, but the fact, of such a thing as what is commonly understood by slave property. 4. It claims for those held in bondage immediate emancipation. 5. It denies the claim to indemnification for such discharge. 6. It maintains the lawfulness and inculcates the duty of using all possible endeavors to apply these principles for the liberation of American slaves. 7. It repudiates all responsibility, as appertaining to itself, for any disastrous results that may flow from its action on these grounds. 8. It claims for all the descendants of the African race to be found in the country, an elevation to equal privileges with the white population, in all the relations of life. 9. "It opposes Colonization on the grounds that it is a control over freedom; that the colored people, born here, have as good title to all the privileges of the country as the whites; and that the rights of amalgamation are indispensable to the full scope of freedom and to the greatest happiness of mankind."—*Colton*
The motives that operate on colonizationists may be drawn from the following specifications:	
1. To remove from our community a useless and burdensome class of people.	
2. To rescue these people from their political and social disadvantages.	
3. To place them in a country where they may enjoy the benefits of free government.	
4. To arrest and destroy the African slave trade.	
5. To spread civilization and true religion over the continent of Africa.	
The consummation of these objects would remove *five hundred thousand* people:—save to Africa an equal number annually; and give the gospel to *one hundred and thirty millions* of degraded heathen!	

From this summary of their principles, it may be seen that *Colonization* and *Abolitionism* are antagonistic at every point; they are as diverse as day and night; as opposite as the poles.

The *former* does not touch the institution of Slavery, nor does it interfere with the legal right of any man; it seeks the control of the general Government and the co-operation of the States: the *latter* aims a death blow at Slavery, and repudiates all responsibility to laws, that control the freedom of men.

The *former* labors to remove, *with their own consent*, the free people of color, from a country in which their freedom can be only nominal to their father-land where they may enjoy a free government: the *latter* opposes their removal because it is an unjust and oppressive control over their freedom, and deprives them of their natural rights. The *former* originated in the South; it has always found some of its most zealous advocates among slaveholders, and its benefits to this country must accrue to the Southern port on of our Union: the *latter* is the offspring of a Northern clime, it finds no congenial atmosphere in the South, and it benefits no part of our country.

The *former* is voluntary and peaceful in its operations; the *latter* wages war upon all our institutions, especially on the inoffensive *Colonization Society!*

The object of the American Colonization Society has been endorsed and commended to public favor by the following legislative bodies:—Congress repeatedly, the Legislature of Tennessee in 1817; of Maryland in 1819; of Connecticut in 1824; of New Jersey in 1825; of Kentucky in 1827; of Pennsylvania in 1829; of Indiana in 1829; of New York in 1832; and of Massachusetts, Delaware, Ohio, Virginia, and Louisiana, at different times.

Also by the following religious denominations—in all parts of the Union, and many of them repeatedly: Presbyterian, Congregational, Episcopal, Lutheran, Dutch Reformed, Baptist, Methodist, and Associate Reformed.

It is truly an American cause, opposed from principle by no class except *Abolitionists*; it is to be hoped, therefore, that the good citizens of Tennessee will not identify themselves with those fanatics—by opposing the colonization of our free negroes in Africa. The northern Abolitionists may wish them to remain among us, as disturbers of our peace and good order, but what can any Southern man want with them in this country! A. E. Thom.

From the Jackson Mississippian.

Negroes hiring their own time—Violation of Law.—In the recent case of the attempt of certain negroes belonging to General Miles to poison the family of their master, we learn that the prevailing incentive to do so, was the idea that the family would be compelled to break up housekeeping, and the principal negro in the plot obtain the privilege of hiring out his own time. Another negro had informed him of his own success in that line by pursuing a similar course. He had so continually sickened his master's family that he was at last persuaded to move to some other place, and the negro was left to employ his own time as he had desired.

Entirely indifferent to the awful consequences of his act, Mile's negro was for several months employed in drugging the food of the family with poisonous herbs. Not sufficiently powerful to destroy life, the drugs, operated in causing nausea at the stomach and vomiting, and sometimes the whole family were thus prostrated. The negro not finding that his master was likely to break up housekeeping under a system of slow poisoning, changed his practice and commenced to employ arsenic. This had to be purchased at the apothecaries, and it was on this account that he was ultimately detected. We trust that the severest penalties of the law will be inflicted.

There is not a greater evil existing among our servile population than the privilege granted to negroes of allowing them to hire their own time. If we see a negro lounging about in the day time, it is sure to be one of this class. He is a bad companion of the slave, and occupying a house himself, he is always harboring slaves, and often inducing them to rob their employers. No slave should be permitted to remain out of the personal control of his master. It is the security which the State has given to us for the government of the slave population, and it should be the duty of every good citizen to see the laws on this subject faithfully carried out. The State, as far back as 1822, enacted laws against slaves hiring out their own labor. According to the 25th section of "an act to reduce into one, the several acts concerning slaves, free negroes, and mulattoes, June 18, 1822," a penalty of *fifty dollars* after every conviction, was inflicted upon all owners licensing slaves to go at large and trade as freemen. This law is still in force. It is made lawful, by the 26th section, for "*any person*," and the "duty of every *sheriff, deputy sheriff, coroner* and *constable* of a county, to apprehend and carry such slave before a justice of the peace of the county or *corporation*, where apprehended; and if it shall appear to the justice that such slave hath been permitted to go at large or hire himself or herself out, he shall forthwith impose on the owner of such slave or the person permitting him or her to go at large or hire himself or herself out, a fine of not less than *twenty* nor more than *fifty dollars*;" or he may order the slave to jail until the next county court, when the judge can increase the penalty to *one hundred dollars*, and if not paid, order the slave to be sold by the sheriff at the next court for cash; one third of the amount to go to the State for the use of the literary fund, and *two-thirds* to the informer, after deducting expenses.

The 27th section of this law further provides, that no *trustee, guardian, executor*, &c. shall suffer a slave to hire himself out, under a penalty of *fifty dollars* for every such offence; and any citizen is allowed to sue for the penalty, action of debt or information in any court of record in this State. Here, then, we are amply protected, if our public officers do their duty. Should there be any negroes in our city hiring out their time, it is the duty of the constable to apprehend them. A gentlemen informed us, the other day, that he was in the habit of allowing his negroes to hire their time, but that it was in consequence of the public officers failing to do their duty, and thus permitting his neighbors to do the same thing. The evils to arise from this neglect of duty may, as we have already seen, in the case of General Mile's negroes, be very serious. In that case, negroes were willing to poison a whole family to be permitted to hire out their own time.

It is evident that the slave has been made discontented with his condition by this kind of unlawful privilege. He enjoys a license for all manner of rascality, which the slave who has not this privilege regards with longing eyes, and is continually desiring to obtain himself. He sees, too, that these negroes are impudent to the whites, and compete with white laborers in our towns; that they have fine clothes, liquor, coffee and tea, work when they please, and lie in the shade when it suits their inclination; that they can hold intercourse with whites or blacks in their houses, and there cover up their plans for robbery, or crimes more dangerous. It is no wonder, then, that the slave should wish to hire out his time. But we think that at the present time, most especially, when abolition documents are circulating all over our country that all violations of the law like the present should be summarily punished. In the absence of the restraining hand of the master; in houses tenanted by slaves exclusively, and having the power to hold intercourse with whom they please, we do not know what conspiracy may yet be hatched, and what sad disaster ensue, by allowing this law to be violated with impunity. We conceive it to be the duty of every good citizen to see that it is enforced. We know that the public press of our State is adorned by many noble and disinterested advocates of the public weal, and we shall look to them for a strong expression of opinion upon this interesting subject.

From the Fairfield (Winnsboro, S. C.) Herald.

Frederick Douglass.—"This notorious scoundrel, who ran away from his master and sought refuge among the Abolitionists of the north, on a recent occasion delivered an address at an Abolition gathering in New York, and took occasion to depict the wantonness and inhuman conduct of these fanatics towards his "belubbed bredren," in the following style:"

"We are, says Douglass, not only a proscribed people—an insulted people—but an outraged people—weighed down under greater oppression than any other people. Everywhere we are treated as a degraded people. If we go to the church we are despised there; and made to take an obscure place, though the preacher talks of all men being made of one blood. In the State, we are taxed equally with all other men; we pay for the education of the whites, but regarded so mean and degraded, that by State enactment we are not trusted even to carry a mail bag twenty yards across the street, or even to lift it off from the top of a stage coach. An ignorant Irishman, however, but just come to this country, and totally unacquainted with our institutions, is, the moment he lands on our shores, thought fit to be entrusted with the mail bags. We are never tried by our peers, but by our enemies. On steamboats, in hotels, or in the streets, we are always reminded that we are a degraded people. Our children are driven away from the school which we pay to support. We are compelled to be, by potent circumstances, hewers of wood and drawers of water—every where outraged, ill-treated, insulted."

Thus, Southern bondmen, who have been induced to forsake their masters and benefactors, to seek freedom with penury and want, and even starvation in many instances, have been forced and are still compelled to drag out their existence, discountenanced and despised, without even the common necessaries of life, by those (worse than demon,) hypocrites. The slave, while in the employ of his master, can have no care for the morrow. Is he sick? his master administers the healing balm. Is he naked and cold? his master provides the necessary covering. Does he want bread? his master directs his footsteps to the barn and unlocks to him the grain and bids him eat drink and live. Has he a family? his master is equally as careful to administer to *their* wants as he would to *his.*

In every condition the Southern slave, who discharges his duty faithfully, enjoys more peace of mind, with or without a family, than nine-tenths of the laboring white population. The master is *compelled* to support his slave with or without work; but the laboring white man must run the chances for work, and labor *night* and *day*, if he is a man of a family, to secure the common necessaries of life, and provide against decripitude and old age, whilst the slave may quietly fold his arms at the setting of the sun, and feel secure, that, whether infirmity or misfortune overtake him, his bread and his clothing his master provides.

The picture which *Frederick Douglass* has drawn is a familar one. Those Northern fanatics care not for the happiness of the poor black; they seek to free them that they may make their miseries complete, by driving them from every species of employment, and force them to seek the level of the brute.

The Southern planter is the friend of the black, and the true benefactor of his progeny.

From the Constitutionalist.

James Gardner, Esq. *Editor of the Constitutionalist.*

Dear Sir: An anonymous correspondent, over the signature of Charleston, but a resident of the county of Richmond, in Georgia, had addressed me a long letter on the absorbing subject of Slavery and the employment of slaves in factories. He is so sound, according to my Southern conceptions, that I have concluded to endeavor to reach him through the only medium that I can reply. If after perusal you approve, you are at liberty to publish the enclosed. When the subject of the restriction of negro labor was first speculated on in Charleston, I was first to endeavor to expose the fallacy. The poison, however, has been sown. It is still insinuating itself in the veins of Southern Slavery, and is more fatal to it than Wilmot's or any other Proviso.

I am one of the Saluda Company to which allusion has been made; and the Report of our Manager, has encouraged the company to test fully the adaptation of slave labor to manufacturing.

Yours, respectfully.

To Charleston, of Richmond County, Ga:

Sir:—As you have addressed me under the above signature, I have no other medium of acknowledging the receipt of your acceptable communication, but through the columns of a public journal of your own county. The subject of which you treat is not new to me; it has frequently engaged my attention and solicitude; and I concur fully with you in the views you express. I go further, and do not hesitate in saying, that any attempt to confine *slave labor to the soil*, or to restrict it in any of the industrial pursuits, to which the master may be disposed to apply it, is not only in violation of the rights of the master, but is more insidious in the concealed attacks on the Institution than the open assaults of the Abolitionists. The Wilmot Proviso, and all the bolder efforts to limit the area of the slave population, are harmless when contrasted with the inculcations of modern, but designing theorists, that it would be better to confine Slavery to the *old States*, and to *agriculture alone.*

It is a blow aimed at the existence of Slavery itself; and will not be felt until it has *consummated its designs.* Hence its insidiousness and danger,—sapping and undermining, before explosion finally destroys.

The Blacks comprise a large portion of the population of the South. They are an inferior race, and *dependency is their inheritance* [!!] No mistaken philanthropy or wild theories, can change Slavery as it exists in the Southern States. It is the condition in which the blacks can be best comforted and provided for [!!!] It is truly gratifying, therefore, to witness the awakening of late to these truths. The triumph of sound practical sense and reason over the past hallucinations and impracticable speculations of *one*, whose lead Kentucky was wont hitherto, to follow, imparts an instructive lesson to the whole South. We will, it is to be hoped, profit and set ourselves steadily to work to *preserve*, and render Slavery what Providence designed it to be; a blessing and comfort to the African heathen.[!!!!] The Blacks constitute to a great extent, the laboring class of the South, and beyond this, they cannot, and have not the aspirations to rise. As in all other countries, there is an obligation imposed to provide for the laboring classes. Indeed, this is the all absorbing subject of Statesmen, under every government, however constituted. With us this obligation devolves upon the master, the owner of the slave; and if he cannot employ the negro profitably in one pursuit, his own sagacity and interests should be left free, to divert gradually his physical energies into other channels of productive labor. The African has an aptitude for endurance, and at the South will succeed in many of the laborious operations where others would fail. For manufacturing in the hot and lower latitudes, they are peculiarly qualified; and the time is approaching when they will be sought as the operators most to *be preferred and depended on.* If our objects in embarking in manufactories is to avail ourselves of our natural advantages, and thus counteract the incessant and vexatious attacks of the North, we cannot more effectually accomplish this, than by the introduction of African slaves into factories. They are more manageable, more pliable, and can best endure the heated atmosphere of a confined room; to which hundreds of the whites are daily falling victims. The hackling, or preparing and sizeing apartments, hurry many white operators to premature graves. I do not speculate on this subject; facts everywhere sustain me as to the sufferings and mortality in the one case; and as to the peculiar *qualities in the other.* I could name factories in South Carolina, Alabama, and Georgia, where the success of black labor has been encouraging, but the recent public acknowledgment of the Director of the Saluda Factory near Columbia—a Northern man, and who took charge with Northern prejudices—is conclusive.

It is not, however, merely the adaptation of black Slave Labor, to manufacturing, that would make me an advocate of its employment.

I take a wider range and am influenced by a more enlightened policy. Our Blacks compose one half of the population of the Southern States; and from very obvious causes, are increasing with a rapidity far beyond the other races. We have to make provision for them. The obligation to protect, to feed, to clothe, and care for in sickness and in health; in want and in tribulation, is sacred with the master. He should not be prohibited therefore from directing their labor to any objects in which they may be profitably employed. The African is equal to any operation which involves enduring labor under a tropical sun; and any attempt to restrict or limit him to one pursuit, would be fatal to the institution of Slavery, and an infringement on the rights of those on whom has devolved the responsibility of taking care of dependents.

I am much gratified therefore, at the soundness of your views on this great absorbing subject,—and would have been more so, if you had not covered your light under a bushel, but have placed *it where it might* have illumined all around. The time has arrived when the South should be led to think and act more soberly, and more unintedly on the relations betwen master and domestic, and be prepared to preserve unimpaired those relations; and in the progress of the changes in the industrial policy, to wisely adapt them to the permanent institutions of the country.

The views of the South should be settled and fixed on this question. *No emancipation*—no change in the ancient and time honored *relations of master and slave*, other than that which may render the latter more useful to themselves and masters, without infringing on the rights of the latter, or deranging in any degree the wholesome workings of an institution identified with the prosperity and security of our common country.

I have no apprehensions on the other subject to which you allude. Trade will regulate itself—it cannot long survive under restrictions, or oppressive taxation. Common interests and common sympathies, will serve to harmonize, and to remove all impediments to its freedom.

Yours, G.

From the Southern (Norfolk, Va.) Argus.

Slaves Hiring Their Time.—This important subject, we are pleased to find, is attracting more and more the attention of the public. The press, generally, at the South, is endeavoring to excite a more healthful tone of feeling and action in reference to this momentous interest—an interest which comes home to the business and fireside of every member of the community. We clip the following views from that vigilant and excellent journal, the *Richmond Examiner.*—They are so sensible, so well expressed and so perfectly applicable to our condition here in Norfolk, that we do not hesitate to adopt them as our own.

The bad effects resulting from the practice of slaves hiring their time are too striking to require much proof. The evils produced by the residence of the *free* negroes amongst us are everywhere complained of; Gov. Smith's recommendation for *their* removal was hailed with a unanimity, proportionate to the extent with which those evils are felt. Yet our citizens blindly, thoughtlessly permit the continuance of a practice *by which those very evils are immeasurably increased, and others of a still more deplorable character created.* Let us take a hasty glance at the effects of this ill-advised and mischief-working practice.

In the first place, then, it is evident that the slave is made discontented by this unlawful privilege. An opportunity for the commission of all sorts of villainy is thus afforded, which the slave who does not enjoy this license beholds with longing eyes, and continually designing to obtain for himself. He sees, likewise, that these negroes are impudent to the whites, and compete with white laborers; that they wear fine clothes, work when they please, do nothing when they please, get drunk when they please; that they can hold intercourse with slaves in their houses; and incite them to rob their master of the very means to enable them to pay for that time which they are thus abusing. Though this evil may not be so extensively felt in the country, here, in Norfolk, it is known to every reader. Many portions of the city abound with dens where these negroes sell rum, cakes, &c. to their brother blacks, and use said dens as depositories of stolen property. A negroe's aspirations are incapable of going beyond this, his highest conceptions of felicity are realized in this license to lounge about, to drink and steal as his inclinations prompt him. No wonder, then, that the slave should wish to become master of his time. But it *is* matter of surprise that sensible, well-meaning people, continue to grant them so dangerous a privilege.

In other Southern communities its deleterious effects are equally great. The recent attempt at poisoning on the part of the negroes belonging to Gen. Miles, in Jackson, Miss. has awakened the citizens of that place to action on the subject.

It is far from the writer's wish to add the weight of a feather to the burden borne by our slaves. But all our experience has proven that the restraining hand of the master is essential to his happiness, and to *our* safety. In Virginia the slave is worth, at best, but little more than the cost of the chain that holds him in bondage; and at a time when so great an influence is at work tending to create excitement and insubordination amongst the population, it is hardly the part of prudence or of patriotism to continue that, the inevitable tendency of which is to aggravate those evils.

The law of the land prohibits, with penalties, this practice, and the well-being of the negro and the safety of the master alike demand that the law, to its fullest extent, should now be enforced.

The Standard.

Without Concealment---Without Compromise.

We are much indebted to our esteemed friend, Oliver Johnson, for the proof-sheets of the following Report of the Ohio Anti-Slavery Convention of the 21st ult. Their early receipt enables us to lay the Report before our Eastern readers almost as soon as they will see it in the *Bugle* itself.

CONVENTION OF ANTI-SLAVERY YOUNG MEN AND WOMEN.

MINUTES.

In pursuance of a call issued by direction of the Executive Committee of the Western Anti-Slavery Society, a Convention of the Anti-Slavery Young Men and Women of Ohio was held in Berlin, Mahoning County, commencing on Friday, Sept. 21st, at 2 o'clock P. M. in the *Great Tent*, which was spread for the occasion on the premises of Adnah Silver.

The Convention having been called to order by the Chairman of the Committee of Arrangements, Oliver Johnson, was appointed President *pro tem.* and James Barnaby and Rachel W. Thomas were elected Secretaries *pro. tem.*

On motion of Benjamin S. Jones, the following persons were appointed to nominate permanent officers of the Convention, with instructions to report at the opening session on Saturday: Benjamin S. Jones, Laura Barnaby, Allen Hisey, Jane E. Paxson, J. N. Pierce.

On motion of James Hambleton, the Committee to nominate officers were also instructed to nominate a Business Committee, and to report at once. They reported the names of the following persons, who were thereupon elected by the Convention to constitute said Committee, viz.:

Parker Pillsbury, of New Hampshire; Eliza Heacock, Mahoning Co.; Emily R. Robinson, Stark Co.; Henry W. Curtis, Ashtabula Co.; W. W. Walker, Mercer Co., Pa.; Rachel W. Thomas, Stark Co.; James W. Walker, Ashtabula Co; Ann Eliza Lee, Portage Co.; Wesley Millissack, Carroll Co.; Ellen Thomas, Mahoning Co.

The President read letters addressed to the Convention by Frederick Douglass, Edward M. Davis and Mary Grew of Philadelphia; Hon J. R. Giddings, John Smith, of Mecca, Trumbull Co., Sydney Howard Gay, Editor of the *National Anti-Slavery Standard*, and Abbey Kelley Foster, of Worcester, Mass. These letters were received with evident marks of pleasure on the part of the Convention.

The Business Committee reported the preamble and resolution marked H, which were discussed by Jones, Ware, Knox, Pillsbury, Carman, Wright and others.

Adjourned.

Saturday Morning, 10 o'clock.

The Convention having been called to order, the Committee to nominate officers reported, and the persons nominated were elected as follows:

OLIVER JOHNSON, *President.*

Vice Presidents—Ann Eliza Lee, James Hambleton, Mary Ann Demming, James Davis, Jane E. Paxson.

Secretaries—Rachael W. Thomas, Moses Townsend.

Letters were then read from Samuel May, Jr., General Agent of the Massachusetts A. S. Society, and Mrs. Jane G. Swisshelm, Editor of the Pittsburgh Saturday Visiter. Mr. May's letter was listened to with serious attention, and Mrs. Swisshelm's was followed by three hearty cheers.

The Business Committee submitted the preamble and resolutions numbered I. The preamble was taken up and each of its several specifications adopted; after which the resolutions were made the special order for to-morrow morning.

The Convention then resumed the consideration of the preamble and resolution numbered II., and after being discussed by Samuel Brooke, Truman Case and others, they were adopted.

The Convention then adjourned.

Saturday, 2 o'clock, P. M.

After a song by a volunteer choir, Samuel Brooke, moved the appointment of a Committee of five to procure subscribers for the A. S. Bugle. The following persons were appointed accordingly: Samuel Brooke, Sarah Coates, Alexander Glen, Elizabeth Grisell, and Julia Shreve.

The resolution numbered III. was then taken up, and after being discussed by J. Elizabeth Jones, Henry W. Curtis, Allen Hisey, Parker Pillsbury, and others, was adopted.

J. W. Walker called attention to the Anti-Slavery Fair, which was held under the tent during the time of the Convention, and those present were earnestly invited to purchase the articles which the Anti-Slavery women had prepared.

On motion of Samuel Brooke, *Voted*, that a Committee of Finance be appointed, to be nominated by the President to-morrow morning. Adjourned.

Sunday Morning, Sept. 23, 1849.

At 10 o'clock the Convention assembled, the audience having increased greatly since yesterday.

The Chair nominated the following persons to constitute the Committee of Finance, and were appointed: James Hambleton, Serepta Brown, James Barnaby, Carcline Grisell, Thomas Heighton.

The minutes of the two previous days having been read, the Convention proceeded to consider the preamble and resolutions relating to a Northern Free Republic, (numbered I.) which had been made the order of the day for this morning.

On motion of H. S. Jones, it was voted, that the question upon the passage of the resolutions be taken at 12 o'clock.

The remainder of the forenoon was occupied with addresses by William Myers, Parker Pillsbury, Sarah Paxson, Jane Trescott and others, in favor of the resolutions, and John Woodruff in opposition; after which the resolutions were adopted by a hearty and almost unanimous vote. Adjourned.

1 o'clock, P. M.

The Business Committee, through Parker Pillsbury, their Chairman, introduced the resolutions numbered from IV to X inclusive.

It was voted to adjourn *sine die* at 4 1-2 o'clock.

The resolutions before the Convention were now taken up and discussed by Parker Pillsbury, J. Elizabeth Jones, B. S. Jones, Marius R. Robinson, J. W. Walker, William Steadman, Truman Case, Allen Hisey, Anne Clark, and H. C. Wright. Marius R. Robinson's remarks were called forth by the resolutions referring to the mob in Berlin twelve years since, by which he was grossly abused. He spoke with great earnestness and power, and excited much feeling in the audience.

The resolutions were successively adopted by enthusiastic votes.

On motion, James Barnaby, Oliver Johnson, and J. Elizabeth Jones were app

On motion of C. S. S. GRIFFING, it was voted, That a Committee be appointed to prepare an Address to the Young People of Ohio, explanatory of the principles and purposes set forth in the preamble and resolutions numbered 1; and Parker Pillsbury, James Barnaby, Oliver Johnson, and J. Elizabeth Jones were appointed said Committee.

PARKER PILLSBURY then made a brief, but most thrilling Address, congratulating the Convention upon the harmony of its proceedings, and urging its members to fidelity and perseverance in the high moral position they had assumed.

SARAH COATES also spoke briefly, and in language which, appropriate as it was to the parting hour, excited the deepest and holiest feelings of the immense throng that filled every part of the tent.

After a few words from the President, expressive of the joy and satisfaction which the proceedings of the Convention had awakened in his mind, and exhorting the members to fidelity in the performance of their duties to the slave *at home*, the Convention adjourned *sine die*.

OLIVER JOHNSON, *Pres't.*

RACHEL W. THOMAS, MOSES TOWNSEND, } *Secretaries.*

RESOLUTIONS.

[For preamble and resolutions numbered 1. see Address in subsequent column.]

II. *Whereas*, It is professedly a fundamental principal in this Republic that the government shall be of the majority; and

Whereas, Each voter unites in himself, as a supreme sovereign, all the Legislative, Judicial and Executive power, holding his elected or appointed agents bound to administer the government in accordance with *his* views, and not their own; and

Whereas, The United States Constitution is the book of instructions from the voter, by which his agents are to be governed in all their official conduct; and

Whereas, Whatever are perpetrated under the authority and protection of the government, are perpetrated by the individual voters; therefore

Resolved, That all the Rapes, Robberies and Murders inflicted upon the 3,000,000 of unprotected slaves, under the authority and defence of the government, are inflicted by each and every individual voter, and he should be held as much responsible at the bar of justice and humanity, as if he himself had *personally* committed these wrongs upon the most eminent white citizens, male or female, who enjoy the full protection of the country.

III. *Resolved*, That Whigs, Democrats, Free Soilers, and all voters under the United States Constitution, *must necessarily* pledge themselves to their slaveholding confederates, and to one another—

1. That they will sustain the right to hold property in man, by allowing slaveholders political power in proportion to the number of their slaves.

2 That they will never secrete nor defend the runaway slave from his master.

3. That they will defend the oppressor against the spoiled, the ravisher against the victim.

4 That they will never exert their political power to abolish Slavery in the States.

5. That they will hold every slave responsible to their government, while they allow them no protection either in their rights or persons.

6. That they will sanction and defend violations of the rights of Property Liberty and Life by slaveholders which they will punish with the dungeon or with death when committed by non-slaveholders.

7. That they will regard as crimes worthy of death in slaves, what in their owners they honor and applaud as the highest virtues.

8 That while the testimony of the slave shall never be admitted against his master, they will give full credence to the testimony of the master against the slave.

9. That they sanction and will help to execute every slave law in every State.

10. That there is not and never shall be one spot of "*Free Soil*" under their jurisdiction on which the slave may stand secure against the claim of his master.

IV. That this Convention is full of joy at *the declining state of American Religion*, as seen in the absence of Revivals, the drooping condition of all the popular *Churches*, and the *utter extinction of many of them*; the small number of candidates for the ministry at the theological seminaries, and the frequency with which ministers escape from the sectarian pulpit into less mischievous and far more honest and laudable occupations. And we cannot but hope and pray that, as its terrible sacraments on the hearts, the hopes and happiness of millions of slaves, whose enslavement it has so long sanctified by its fellowship, its sermons and prayers, shall end, and it shall sink to a speedy and ignominious grave, that then it shall be followed by the coming of the kingdom of righteousness and peace, when man shall no more lift up the sword or the shackle against his fellow men, when a slave or slaveholder shall be no more known, but when, emphatically, "Every man in every face shall meet a brother and a friend."

V. *Resolved*, That while it must be recorded, to the disgrace of the town of Berlin, that it is the only place in the free States in which a faithful advocate of the slave's cause has encountered the martyrdom of a coat of tar and feathers, so also will it be recorded to its honor, that it was the place in which was held in peace and quietness the first great Convention of the Anti-Slavery Young Men and Women of Ohio; and that, in view of the great change of public opinion indicated by these facts, we are encouraged to persevere in our efforts for the regeneration and disenthralment of the whole land from the crimes and pollutions of Slavery.

VI. *Resolved*, That we unitedly express our gratitude to God, that our brother MARIUS R. ROBINSON, who so nobly endured the martyrdom before alluded to, is this day with us not only in spirit but in person, and ready to endure with us the labors and the perils by which alone the chains of the Slave can be broken.

VII. *Resolved*, That, next to the living speaker, the Press is the most potent instrumentality for the promotion of a moral and philanthropic enterprise; that without this agency it is vain to expect that the public mind can be enlightened in regard to the evils of Slavery, and the people aroused to a sense of their duties to the bondman; and that this Convention heartily commends *The Anti-Slavery Bugle* to the support of the Abolitionists of Ohio and the West, and would urge it upon them as a duty to adopt the most vigorous measures for extending its circulation.

VIII. *Whereas*, The American Anti-Slavery Society has authorized its General Agent for the region West of the Alleghanies to collect from all its friends One Dollar each, to be expended in the West; and

Whereas, The friends of the Society in the East, when applied to, have generally responded to the call; and

Whereas, It is of the utmost importance to our cause to keep as many agencies in the field as possible, not only in this State and Western Pennsylvania, but, if the means can be supplied, to extend our operations into Michigan and Northern Indiana; therefore

Resolved, That we will not permit ourselves to be exceeded in devotion to the cause by those living at a distance from the field of operations, but will cheerfully respond to the call upon us; and we urge every Abolitionist in the West to contribute, if in his power, at least One Dollar for this purpose.

IX. *Resolved*, That while we do not regard the unavoidable use of slave-grown produce as a violation of *principle*, we nevertheless believe that our decided preference should be given to the products of free labor wherever and whenever practicable; and that to refuse to do so, under such circumstances, does, in our opinion, countenance and sustain the slave power.

X. *Resolved*, That the unfeigned thanks of this Convention be given to those friends in Berlin, whose generous and abundant hospitalities have done so much to make this occasion one never to be forgotten; and while we go on our way rejoicing at the glorious prospect before us, we leave with them our heartfelt wishes that their constant and unvaried kindness and attention to us may in no wise lose a full reward.

ADDRESS

To the Young People of Ohio, on the Formation of a Northern Republic.

At an overflowing Convention of Young People and others, held at Berlin, in Mahoning County, on the twenty-first, twenty-second and twenty-third of the present month, the following Preamble and Resolutions were unanimously adopted:

WHEREAS, The perpetuity and extension of the Slave system in the United States have been and still are the highest consideration of the Federal Government; and

WHEREAS, To accomplish these purposes, many millions of dollars have been extorted from the North and expended upon land for Slave States, or in the butchery and banishment of thousands of Indians from their homes, that their soil too, might be plundered for the same unhallowed design; and

WHEREAS, This nation, in all its political parties, and in all the leading denominations of religion, has sanctioned and sanctified these fearful atrocities, by accepting the spoils and extending over them the bloody shield of the American Constitution; and

WHEREAS, The political parties are all united in their stern determination to maintain this blood-stained and blood-cemented Union with tyrants and man-stealers, "however bounded," or wherever Slavery may be extended; and

WHEREAS, The religious bodies and influences of the nation are equally true in their loyalty and allegiance to this Confederacy, so foul with many abominations; therefore,

Resolved, 1st, That we, the Young Men and Women of Ohio and elsewhere, in Convention, assembled, deeply and solemnly impressed by the fearful degeneracy, the alarming disregard of justice, the entire prostration of national conscience under which such evils have been perpetrated, and earnestly desirous to save ourselves from the burdens of taxation, ignominy and guilt under which the Northern States have so long suffered as a consequence of their unholy alliance with Slavery and the South, we do now, in the presence of our God, here build an altar to JUSTICE, LIBERTY and HUMANITY; and on this altar we consecrate ourselves to the great work of elevating Universal Man to the full enjoyment of all the rights for which his nature and constitution were formed: firmly resolved that in this work we will never tire until victory shall crown our labors or death release us from them.

And Resolved, 2d, That since our government has become thus destructive of the ends of Liberty, an engine of torture and Slavery to millions, *compelling the entire people to be slaveholders or slaves*, it has become our right and duty not to *alter*, but to *abolish* it, and such principles, and organizing its powers in such form, as shall seem most likely to secure a full equality of the blessings of Life, Liberty and the pursuit of Happiness; and with full confidence in the integrity of our purpose and the justice of our cause, WE DO HEREBY DECLARE OURSELVES THE ENEMIES OF THE CONSTITUTION, UNION AND GOVERNMENT OF THE UNITED STATES, and the friends of the New Confederacy of Northern States, where there shall be NO UNION WITH SLAVEHOLDERS, *but where there shall ever be* FREE SOIL, FREE LABOR AND FREE MEN. And from this great and glorious Convention, we proclaim it as *our unalterable purpose and determination* to live and to labor for a Dissolution of the present Union by all LAWFUL and JUST, though BLOODLESS and PACIFIC MEANS, and for the formation of a New, Northern Republic, that shall be such not in name only, but in full, living reality and truth.

And we do hereby invite and entreat all the young people of Ohio, and the friends of Justice, Humanity and true Liberty in all the States, to unite with us in laboring for so glorious and holy an object.

And Resolved, 3d, That this Preamble and these Resolutions be signed by the officers of the Convention and forwarded, under the direction of a Committee for that purpose, to such of the principal Editors of public Journals, Members of Congress, and other officers in the government, and to such other persons as shall be deemed proper, *in every part of the Union*.

And it was further voted, that the subscribers be a Committee to prepare AN ADDRESS to the Young Men and Women of Ohio, expressive of the views of the Convention on this most important and momentous subject. In the discharge of this solemn duty, we do most devoutly invoke Divine aid and illumination.

Born as we have been, in a land boasting of Liberty, and bloody with Despotism, and living in an age rocking with revolutions, prophetic of a new and brighter dispensation, a Millennium of Freedom, for which the nations have long waited, and assuming the high trusts of moral and intelligent beings, which necessarily devolve on each successive generation, we cannot be insensible that the claims of our age upon us, are of no ordinary character. How to discharge them in a manner honorable to ourselves, and acceptable to that POWER to which all Dominions are accountable, should be a most solemn inquiry.

We have seen our government prostituted to the dark and desperate designs of Slavery, until, in the language of John Quincy Adams, "*slaveholding, slave-breeding and slave-trading have formed the whole foundation of its policy—and a knot of slaveholders give the law, and prescribe the policy of the country.*"

There is no time nor need for enumerating the unhallowed demands of the slave power upon the Northern States. The history of the District of Columbia, of the purchase of Louisiana and Florida, of the slaughter of the Seminoles, of the seizure of Texas, of the Conquest of Mexico, fearful as that history is in all its dark detail, furnishes but a small part of them.

Nor has the North as yet made any bold and manly resistance. When the Annexation of Texas was first whispered in secret places, it was believed the very odiousness of the scheme would forever be a full security against its success. Nor could any warning voice of the Abolitionists of that day break the slumber. More than ten years before its consummation, the eye of Garrison, the Pioneer of Freedom, anointed from on high, foresaw its accomplishment; and, as with the inspiration of prophecy in olden time, he predicted it with most unerring certainty, and all the dread consequences which have attended it. But the Democracy answered, "Is thy servant a dog that he should do it?" and the Whig party cursed the prophet, in the name of all its gods.

But in time the fell deed was seen to be inevitable.—The North, for once, was alarmed; all political parties, all religious associations, all pulpits and all presses united in a stern resistance. Lyceums debated, Conventions protested, Legislatures resolved, the people petitioned, and the pulpits prayed against the impending catastrophe. The non-slaveholding States hung up their unanimous indignation and hostility as a cloud charged with blazing thunder, in the Northern sky. But Slavery did but touch that cloud with its magic wand, and all its bolts were conducted harmless at her feet, the door of the Union was opened, and Texas, with shrieking slaves in thousands, was admitted to the sisterhood of States; while the power at whose fiat she came, uttered the baptismal blessing, *for me many daughters have done virtuously, but thou excellest them all.*

Thus triumphant, why or what should it ever fear? What exaction may not not now be made? Our Southern boundary then took wing, who shall say where it will be staid? Slavery is now supreme. Like a mighty giant, it lies with its head pillowed on the snows of the North, and its feet bathed in the perpetual flowers of the sunny South. Its left hand grasps the rising, its right the setting sun. Ask not where it is; ask rather where it is not. If you ascend up into the North, it is there. If you make your bed in Mexico, behold it is there. If you take the wings of the morning and dwell in the uttermost part of Oregon, even there, too, you shall behold it; for there is, in all our domain, no darkness nor shadow of death where we can hide ourselves from its accursed omnipresence. It is high as heaven, what can we do?—deeper than hell, what can we know? It has demolished the shrines which Catholicism had reared to Freedom in the Halls of the Montezumas, and in their stead its own altars already reek with the blood of human victims, and the slave auctioneer's stand shall soon rise at their side.

And by the terms of the Constitution, every bayonet must be burnished, and every sword sharpened, to defend them. Even the feeble muttering of the Free Soil party contemplates no resistance to the will of the majority, when once its behest is known. "Our Union, however *bounded*," is its cry—"*Our glorious Constitution*," no matter though it be written in the blood of untold millions of slaves, and covers a yawning gulf of slave territory, bounded south by the straits of Magellan.

By the terms of the Federal Compact, the people are all bound in chains in its behalf, and our rulers in fetters of iron. Constitutions, laws, army, navy, religion, learning, wealth, manufactures, commerce, all are the armament of this dire institution. It controls all our laws sanction, our religion sanctifies, and our swords defend it. In pursuit of its fugitives, it screams over our railroads, and leaps in lightning along the telegraphic wires. In our State of Ohio, it hunts a Van Zandt to his grave, and plunders others of their money by thousands for the crime of taking the flying stranger in, in express obedience to the command of God. It snatches its victims from our very hearthstones, and we are bound to yield them up, though they are the wives of our bosoms or the sisters of our love. So reads the bloody bond, which all our rulers are sworn solemnly to observe and execute.

From such a covenant, before High Heaven, *we declare ourselves to be absolved*; and from henceforth we are the friends and advocates of a new Northern Republic. The age, already white with ripening Revolutions, demands it of us. The shrieks of three million slaves, their toil unpaid, their flesh wasted with whips and branding-irons, their minds degraded, their chastity shivering in the arms of most damned lust, all demand it. The ghosts of 40,000 Mexicans, whose bones bleach on the soil we plundered from them, screaming from the unseen world, they, too, demand it. Humanity, Justice, God and all Nature demand it—nor shall it be in vain. In the name and strength of Omnipotence, WE WILL BE FREE.

Our warfare shall not be one of violence. No confused noise, nor garments rolled in blood, shall mark our progress. With the immortal O'Connell, we believe no Revolution is worth the slaughter of our enemies—nor can true liberty thus be achieved. France bathed her Revolution in the blood of 15,000 of her people on the fatal twenty-second of June, and rose up from the terrible baptism scarcely better than a military despotism; and her bastard liberty, ere yet out of its swaddling bands, crept to the banks of the Tiber to humble the brave Italians, who had risen in heroic, though mistaken struggle, against a tyranny of centuries, the most terrible the world had ever seen.

The mighty Kossuth invoked in vain the "god of battles," and Hungary has fallen, probably to rise no more. "They who take the sword shall perish with the sword," is a truth which history has confirmed from long before it was uttered by a voice from Heaven.

While the nations are thus marshaling for the struggle, the whirlwind, the earthquake and the fire, be it ours to appeal to the still small voice of the Spirit of Truth, which is alone the power of the living God. With the mild arms of truth and love, with an unshaken adherence to the Right, with souls unspotted with the guilt of supporting, *by vote or oath*, that covenant with death which binds in unholy alliance these United States, with an unalterable determination to sever, as far as possible, all social, political, commercial and religious union with man-stealers and their fellow-tyrants, we shall be invulnerable—we shall be invincible.

Thus planted on the principles of immutable Justice, we shall stand like a rock in mid ocean, against which the billows of ages have beat in vain. Thus planted, we will be swift witnesses against every oppressor. And the light of a true life, consecrated to Principle, to Justice, to Liberty, shall illumine all within the orbit of our influence.

Political party and sectarian distinctions, as now observed, we should abjure forever. Whig, Democrat, Presbyterian, Baptist, Methodist, or other sectarian names, should henceforth be obsolete, and blotted from every dictionary under heaven, and hereafter regarded as the names of the grand instrumentality by which we have been held subservient to the slave power under the government and religion of the country.

To accomplish our purpose, we shall seek to change the popular sentiment by every lawful and proper means—associations formed, agents sent forth, the press with its thousand trumpet-tongues, these should be prominent among our instrumentalities. And whenever the wished-for period arrives that the people of Ohio can be brought to repentance of their league with thieves and robbers, we have the recorded declaration of the highest Judicial tribunal in the land, that by refusing to elect Senators to Congress we sever the Union without a struggle.

For a consummation so glorious, who would not labor even unto death? And if we achieve no higher end, we do, at least, cleanse our own hands and garments from the blood of the slave. We say to the Southern oppressor: *Henceforword we stand for the spoiled against the spoiler, the victim against her brutal ravisher. From this time our cry is, "No Union with Slavery nor Slaveholders." Should we be summoned to "suppress domestic violence" between you and your slaves, our swords shall never drink the blood of the bondman.*

Who can doubt that if Northern men would thus dare sever the Union which binds this Confederacy together, all Heaven would wait to bless and ratify the deed? Justice and Humanity, Reason and Conscience, demand it. And yet they delay. They tremble at the consequences, though they would be the serenest smiles, the best benisons of Heaven.

Severed from that corpse of dissolving destruction at the South, and with a Northern Republic, with Free Soil indeed, with Free Labor indeed, and Free Men indeed, how glorious, how transcendantly desirable should be our condition. Our enterprize and industry are even now without a parallel—our economy and temperance have not been exceeded. Join to these all the inexhaustible resources of wealth which Nature has scattered on every hill, opened in every valley, and spread out on every plain and prairie between the two oceans, and how soon might we become the wonder of the world. We should sit Queen among the nations. Every wilderness should be made to blossom as the rose. Every desert should shout for joy. Over us the morning stars should sing together. We should be indeed a Land of Liberty, and an asylum for all the oppressed, no matter in what language their doom might have been pronounced, or what complexion incompatible with freedom an Indian or an African sun might have burned upon them. Prosperity and Piety should sit smiling in our midst, Peace should waive her white banner above us, and Joy and Gladness crown us forever.

But even should none of these millennial glories attend such a triumph of Justice, still the duty of separation is not the less imperious. What though the day which saw our deep repentance should also witness all the woes that cowardice and cupidity have ever predicted? Still the voice of the Omnipotent, louder than all the thunders of heaven, demands that our covenant with death be disanulled, that our agreement with hell be abolished.

What though it should baptize the South deep in blood—what though smoking towns and desolated plantations should robe her in a pall black as the midnight of despair, still from Nature's depths and the deep heart of God, the command is "*Fiat justitia, ruat cælum*," be justice done though the heavens fall.

What are States and Nations when opposed to the triumphs of justice? Let them perish. Better far were it, than that Slavery should endure, if enterprise and industry were palsied forever, and national prosperity numbered with things that are no more—better that commerce wrap itself in its own shrouds and hide in the deepest caverns of the Ocean—better that all thrones and dominions perish together—rather let kings turn suicides and queens be mad, and dizzy empires go reeling to the ground—as soon let God and all Nature give up the ghost. Let Justice be done and Righteousness prevail, though it bury every continent in the Universe in undistinguished ruin.

Young Men and Women of Ohio! such are the demands of the passing age upon you. Shall they be nobly and heroically met? It is a glorious warfare we are called to wage. It is Truth and Humanity, Justice and Liberty, on the one side, and Oppression and Tyranny, bloody with guilt and hoary with age, on the other; and our weapons are all stored in the arsenals of heaven.

Shall we gird on the celestial panoply?—Thus armed, who can withstand us? If bold and faithful, if honest and true to our trust, one of us shall indeed chase a thousand, and two put ten thousand to flight.

Then let us arise and go forth to the conflict. We may not all live to see the consummation of our high hopes, but the reward of the faithful is sure. Tyranny may triumph for an hour, but as the Lord God of Heaven liveth, no weapon that is formed against us shall be suffered to prosper.

PARKER PILLSBURY,
JAMES BARNABY,
OLIVER JOHNSON,
J. ELIZABETH JONES,
Committee.

SALEM, County of Columbiana, September 24th, 1849.

☞ The Rev. Daniel Foster, pastor of the Independent (Orthodox) Congregational Church at Danvers, New Mills, Mass. relates in a letter to *The Liberator* the following incident as having occurred at the Annual Meeting of the American Union Missionary Association, held a week or two since, at the Tremont Temple in Boston:

I went this afternoon into the Tremont Temple to attend the meeting of the American Union Missionary Association. This is a come-outer body from the old Pro-Slavery American Board, formed some years since as an avowed Anti-Slavery Society. I have heretofore rejoiced to do all I could to aid this body in giving a free gospel to the nations that sit in darkness. I have contributed to its funds according to my limited means, and I have labored to get funds for its treasury from my friends. But I have done with it. I shake off the dust from my feet as a testimony against it. When I have paid over three dollars which I now hold in my hands as a monthly contribution for this Society from the Abolition friends of North Danvers, my efforts on its behalf will end, and my duty to expose its true character wherever I *have* recommended it as an anti-oppression Society, will begin, and shall be performed.

The occurrence which fully satisfies my mind that this is not a free or humane Society, will, I doubt not, seem very trivial to some minds. If so, I cannot help it. To me, however, the facts which I am about to relate seem of the highest importance, involving fundamental principle, and proving such a dereliction from duty and such blindness to truth, as forbid the friends of suffering man to aid in the least degree the body of professed reformers, whose acts are so perfectly opposed to their professions.

Remarks had been made in the meeting this morning, by various persons, in regard to the Mendi mission in Africa. It was stated that brother Brooks and his wife,—formerly Miss Coburn of the Canada mission, —were soon going out to labor on this ground with Mr. Thompson, who is already there. Much interest seemed to be manifested in the success of the Mendi mission, and much sympathy and love were expressed for brother Brooks and his wife. Mr. Whipple rose and asked if brother Brooks would come forward and address the people upon his feelings about this mission. Mr. B. was not in the house, and then L. Tappan rose and said he should be glad to hear sister Brooks relate her experience, and tell how she had been moved to offer herself for this dangerous duty. He added, that he presumed all the house would also be delighted to hear from sister Brooks. The President of the meeting, Mr. Jackson of Newton, immediately, and in a very gentlemanly manner, requested Mrs. Brooks to step forward, and gratify the audience by giving the desired relation. She rose without hesitation, and started to come forward.

Mr. Patton, a minister of Hartford, Ct. at this moment rose, and objected to any remarks from a woman in a public assembly. Mr. Lovejoy, of Cambridgeport, moved that Mrs. Brooks have the privilege of speaking. This motion was promptly seconded. An appeal was made to Mr. Patton to withdraw his opposition, on the ground that Mrs. Brooks was soon to leave us, probably never to see our faces again. But no, he replied: "It would be establishing a most dangerous precedent. If his wife should ever speak in public meeting, he should feel that she had been led astray. If Mrs. Brooks were allowed to speak now, nobody could tell how many other women would be moved by divine providence to go out as missionaries, and we might have some of these at all our public meetings to intrude their speeches upon us."

Another minister deprecated this discussion, and earnestly hoped Mr. Lovejoy would withdraw his motion. He said with an unblushing brow, "*It is not every minister who is placed over a large church that will plead the cause of our Society as brother Patton does.*" This sounded to me as the argument of a man-fearing rather than a God-fearing minister. Various expedients were tried to stave off the terrible difficulty before the Society. One suggested that the President put some questions to Mrs. Brooks, as no one could object to her being cross-examined. Mr. Lovejoy was asked several times to withdraw his motion. He at length rose and said—"I cannot withdraw the motion, because I consider the motion right, and I look upon this opposition as rude and wrong." This painful and mortifying discussion was carried on for thirty minutes, Mr. Brooks standing in evident embarrassment during that time. The vote was at length put on Mr. Lovejoy's motion, and was declared doubtful. Mr. L. was then asked again to withdraw his motion, and, without another word, complied. Mrs. Brooks was then seated and silenced by this body of craven compromisers, who seemed to me at that moment to be assembled in the name of Jesus to stab with poisoned dagger a pleading, betrayed Humanity.

The Anti-Slavery Standard.

Without Concealment---Without Compromise.

NEW YORK: THURSDAY, OCTOBER 11, 1849.

The American Board of Commissioners.

This powerful Body,—the Incarnation of American Piety, the very Spirit of Evangelical Godliness made flesh,—has recently held its Anniversary at Pittsfield. It was an occasion of unmitigated felicity and felicitation. "The fat slumbers of the Church" were relieved from the Night-mare that had so often brooded over them. The "horrible shadow" (alas, no "unreal mockery!") which had almost pushed them from their stools at their each recurring Festival for successive years, was kept aloof with such necromantic skill that all rejoiced to think that it might be laid forever. We fear, however, that they can count upon no permanent deliverance from their spectral visitant, until they shall have rid themselves of the body of their own sin. The sun-shine from the presence of which such spectres flee away, is that of Innocence;—the night which they pursue and make hideous is that of Guilt. The concentrated Sanctity of the Nation must depart from out of the Valley of the Shadow of Death in which they rejoice to walk, or else be prepared to encounter the apparitions which haunt its abodes to tell them of duty left undone and grievous wrong committed.

Our readers will remember that at the Boston Anniversary, last year, the question of Slavery overshadowed all others, and devoured up the most precious moments of the Meeting. Not only Prayers and Addresses were cut short by the interposition of the impracticable Topic, but it even stepped in to disturb the time sacred to the raising of money. The matter had been bequeathed from Anniversary to Anniversary, and it seemed as if "*vires acquirit eundo*," it had grown stronger the longer it had been running. The wise policy of delay, the policy of Sir Abel Handy in the play when his house was on fire, that "if it was let alone perhaps it would go out of itself," was still adhered to, and, on motion of Mr. Frelinghuysen, the whole matter was put over to this year. Wisdom was justified of her children and their works. The fire *did* go out of itself, and the Board has discovered a way by which it can insure itself from a similar risk in future; unless, indeed, the conflagration begin from without and burn around them so fiercely as to make the house too hot to hold them.

This insurance was effected this year by the motion of the eminent Chancellor Walworth, the Keeper of the Conscience of the Sovereign People of New York, who distinguished himself in 1846 by his inteprid maintenance of the Christian privilege, of a plurality of wives, provided the custom were duly "-organized." This gentleman auspicated the Meeting by a motion that "all matters to be brought before the Board for discussion, except by the Prudential Committee, *be approved and recommended by the Business Committee!*" This, of course, protected the Meeting from any unexpected attack from Abolition wolves that might have crept into the Missionary fold, by the appointment of a body of cunning chirurgeons to draw their teeth before they were allowed to open their mouths. No such grim monster, however, seems to have prowled "with privy paw" within those sacred hurdles. The only thing that looked at all that way, was a motion of the Rev. Dr. Bacon, of New Haven, to refer all papers relating to Slavery in the Indian Churches to a Special Committee, to consider and report thereon. But the Business Committee quickly clapped an extinguisher upon this firebrand, if indeed it had any combustible properties and purposes about it.

Our readers cannot have forgotten that this distress was brought upon the Missionary Zion by the squeamish scrupulosity of some of its supporters as to the admission of Slaveholders to the Mission Churches and the countenance given to Slavery by the Missionaries themselves, by the employment of Slave labor, and even in one or two instances by the owning of Slaves,—for their own good, of course. At the time of the last Anniversary this matter was the subject of correspondence between the Prudential Committee and the Choctaw Missionaries, in which the latter treated their Employers in the most cool and cavalier manner, plainly intimating to them that their interference was impertinent and would not be submitted to. The unfinished state of the correspondence was the pretence for postponing action on the subject. The letter of the Secretary, written in June, 1848, remained unnoticed by the Missionaries until April, 1849, when they despatched the answer which will be found in the *Standard* of the 27th ultimo. This had the effect of bringing the Prudential Committee upon their marrow-bones. They forthwith prepared an apology, in the form of a Statement, in which they most humbly disclaimed any such fanatical designs as had been attributed to them. They had only intended "suggestion and argument," not "decision or instruction!" They had no intention of cutting off "the Mission or of preferring any charge against it." On the contrary, they expressed "their undiminished confidence in those servants of Christ!" They merely wished to gratify a laudable curiosity as to the relations of the Indian Missions to Slavery, but had not the faintest wish to do anything about it. And they do not think it expedient for the Board to adopt their letter, although, as Talleyrand said of the clause in the Charter making Catholicism the Religion of the State, "it meant nothing and would mean nothing, for he had made it himself on purpose!"

This recantation and humiliation of themselves by the Prudential Committee for having incurred the suspicion of a design to reflect on the Christian character of Slavery, was concurred in by the Board itself, which thus publicly performed *kotou* before the Image which American Politics and Religion have set up for the People to worship and obey. The matter was left in this shape: "The Ordinances cannot be rightfully and scripturally denied to those who give credible evidence of piety; and, the Missionaries, in connection with the Churches they have gathered, are the sole judges of this evidence." Moreover, the Board has decided that "the Missionaries are *not amenable to them, but to the Ecclesiastical Bodies with which they are connected, for their faith and conduct!*" And inasmuch as the Choctaw Churches, and most if not all the other Mission Churches, are Congregational, each may believe and do what seems good in their own eyes, without control from anybody, even the Body that has sent them forth to preach the Gospel! To be sure, it may withdraw its support; but as it has refused to do this for the peccadilloes of Slavery and Polygamy, the churches are tolerably safe as long as they are true to the Five Points. This troublesome subject was thus disposed of; and, if one of the Reporters is to be believed, none too soon. For, he says, "if the subject had been entertained and discussed with the warmth of former years, several Members from the Middle and Southern States would have withdrawn forever from the Board; regarding it as having departed from the object for which it was formed, and forfeited its claims to their confidence and support!"

Having thus bound the Slave anew to his despair by the ties, "light as air, yet strong as links of iron," of the Religious Influences of the North, the Board celebrated their victory by a species of religious Orgy in which their rapture seems to have almost amounted to frenzy. The Puritan Recorder likens the scene to that on the Mount of the Transfiguration! "At the closing scenes we seemed to touch Heaven! It was good to be there; and many longed to build tabernacles that they might abide in that Mount of Transfiguration! Traces of profuse weeping appeared on almost every countenance. Holy joy had been breaking up the deepest fountains of feeling in response to the opening of the windows of Heaven. The purest and most vital waters of Heaven and earth mingled in that tide of salvation which flooded the soul!" And the Rev. Dr. Anderson remarked, at the time, "that the meeting had reached a point of holy feeling apparently very near to Heaven!" These men had just been giving the Right Hand of Fellowship to the Monster that denies to men their right to their sinews and to women that to their virtue, which steals the child from the parent and robs the husband of the wife, that shuts out Wisdom at every entrance from the minds of every sixth born American and, if their own doctrines be true, thrusts them down to eternal torments, the victims of compelled ignorance; they had poured the waters of baptism on his brow and invited him to the Table of their Lord, and it seemed to them that they were rapt to the Mount of Transfiguration, to the very gate of Heaven as their reward! "With devotion's visage and pious action they had sugared o'er the Devil himself," and they thought they had been doing God service! We do not doubt that these raptures were really felt by most of those who professed them. It is nothing new in the history of Enthusiasm. But viewed in connection with the action preceding them, they were as absurd in the eye of Reason and more offensive in the sight of God than the Death Song of an Indian Chief, the stolid ecstacy of a Hindoo devotee, or the frantic gyrations of a Turkish dervise.—E. Q.

The Southern Negro.

The larger portion of our first page, this week, is occupied with articles from recent Southern papers, which we have grouped together to show how the freeman's right to labor is regarded in the Slaveholding States. We commend this view, which Southerners themselves present, to those excellent people who regard Slavery as a peculiarly happy social condition. If it be so for the slave, it ought also to be so for the free black; or if the condition of the free black be pointed at as a proof that Slavery be a blessing, then it should also be shown that that condition is not,—as these articles show it is—the necessary result of the existence of Slavery. In either case this Southern testimony will be hard to get over, and such evidence, as it cannot be got rid of as an "Abolition lie," precludes the necessity of any argument

"Line upon line, and precept upon precept," is necessarily the motto of an Abolitionist. The thing proved a thousand times must be proved a thousand and one, and so on in infinite series. Ten thousand facts already adduced upon any given point must be strengthened by tens of thousands more. Till Slavery be abolished there will be no end to its atrocities, and till they are ended there must be no end of telling them. To the facts on the first page we add a few others which have since come to hand. We are confident that were the opportunity afforded us we could gather, in each week of the year, very many more such, all bearing upon the influence of Slavery on the free colored man, and making together an astounding mass of evidence as to the character of "Slavery as it is."

From the *Richmond (Va.) Times* of the 3d inst. we clip the following paragraph:

FORFEITURE OF CITIZENSHIP.—Mary Ann Richardson, alias, Mary Ann Gladden, the free mulatto woman who was arraigned before the Mayor's Court on the 8th of Sept. on the charge of having forfeited the right of citizenship because she had voluntarily visited the city of Philadelphia, in a non-slaveholding State, was yesterday again brought before the Mayor, and required to leave the State within ten days, under severe pains and penalties. Margaret Baty joined Mary Ann in a bond for $100, on condition that she (Mary Ann Gladden) should leave the State within the space of ten days, never to return.

Here is another fact of the same purport. It is a copy of an affidavit published in the *Spartanburg (S. C.) Spartan* of the 27th ulto. in which the trial of the defendant is given at length:

STATE OF SOUTH CAROLINA, Spartanburg District,

Personally came before me, WILLIAM PETTY, and made oath in due form of Law, that Jesse Hughey, (a free person of color.) did return into the State of South Carolina, after having been tried by a Magistrate's Court of free-holders for the second offence, and *whipped* and notified to leave the State within fifteen days; that he did return into the State after said notice, contrary to the laws of this State, as he is informed and believes. Sworn to and subscribed before me this 29th August, 1849. WM. PETTY.

GEO. W. H. LEGG, Magistrate.

Hughey returned three times and was twice *publicly whipped* for a violation of the law.

A Cincinnati correspondent of the *Boston Whig* relates the following incident:

Last evening I stepped into a barber's shop, and learned a fact touching Slavery from the lips of the man on whose person the wrong was done. A very well behaved and genteel colored man, aged 28, who had travelled much in the slave States in the employment of Major A. J. Donaldson, and one or two other distinguished gentlemen, went down the Mississippi river to New Orleans, a barber on board the steamboat Niagara, a year ago. As soon as the boat fastened to the wharf or Levee, an officer came on board looking for free negroes. He met the barber, and demanded his papers, and was told he had no papers, but was free born in the State of Ohio. He was immediately seized and ordered to the lock-up. The Captain of the boat interposed, vouching for his being a freeman, and offering to become bound in any sum, from $5,000 to $15,000, that the colored man, William K. B. Brown, should remain constantly on board the boat while she was at New Orleans, and that he should return up the river with the boat. This would not do, and the intelligent barber was hurried away to confinement, where he was kept eighty-seven days before his Cincinnati friends could learn his whereabouts; all his letters being intercepted or strangely miscarried. At last Judge McLean and Col. Wm. K. Bond, formerly and for many years a Member of Congress from this State, and now Surveyor of this port, in whose family the barber was born, and for whom he was named, interposed, paid all expenses and charges, and had him released. His bills of board and washing, &c. used up his kit of shaving tools and spare clothes, which he sold to raise money, and aside from his time and sufferings of mind, his costs amounted to about $250, which he is laboring hard to secure; and is refunding the money advanced by Judge McLean and Col. Bond.

If anybody really believes that the negro had rather be bond than free, a story told by the Wilmington (Del.) *Blue Hen's Chicken* may possibly raise a doubt as to the prevalence of that feeling among colored people of the North. A late No. of that paper says:

"On Saturday last an affecting scene took place in the cars, about two miles below Newark, which was calculated to touch the heart of the most inhuman slaveholder in the country, were he present to witness it. It never fell to our lot to witness the horror and fear the poor negro has of Slavery, as upon this occasion. Some three free colored persons were in the cars, and should have got out at the Newark depot, but on inquiring, were informed that the next station was the place—they kept their seats for about one mile, when they learned they were going at a rapid rate to Maryland—then a scene followed that we cannot find language to describe. One was a young woman, and the others a man, his wife and child. The young woman was so frightened, that sooner than run the risk of going to Maryland, she jumped from the platform, and next followed the man with his child, and were safe—his wife's turn came next, but observing her great danger, we seized her by the arm and prevented her, assuring her that we would get her a pass to return when we arrived at Elkton; she implored us to let her go, that she would be arrested and sold into Slavery; she fell on her knees and wrung her hands—a more painful or affecting sight we never beheld. We mentioned the case of this poor woman to Charles Brooks, Esq. clerk for the company, who, to his credit, immediately repaired to Mr. Wells, had her provided for and sent back as soon as the train from Baltimore arrived. We have witnessed many scenes, but in this instance the poor negroes' fear of being sold into Slavery, and their love of freedom, surpassed all.

No doubt had Mr. McCreary, the slave catcher, been present at the depot, he would have seized this unfortunate woman, who would probably have been sold into Slavery, to be separated from her husband and children, for the sake of getting the amount which the odious law of the State allows.

We called on Mr. Vanderford, of the Cecil *Democrat*, and stated the above, who admitted that it was a hard case, but said it was the only way to prevent Abolitionist from coming among them. Has Slavery so many horrors? Where is the Christian, the Philanthropist or the Republican who can justify it? If there is a just God, what must be the doom of the slave stealer and slave dealer?"

A Great Mistake.

Geo. S. Boutwell, the Democratic nominee of Massachusetts, says in his letter accepting the nomination, referring to the resolutions of the Nominating Convention against the extension of Slavery, that:

"The Convention in common with the Democratic party of an important section of the country, has declared its hostility to the extension of Slavery, and its determination to 'favor the exercise of all constitutional and necessary means to restrict it to its limits within which it does or may exist by the local laws of the States.'"

Mr. Boutwell is, we believe, an honest man—one of the exceptions to the general

party of that State might make out of the treachery of the Barnburners, by taking precisely the same view of it as presented in the above extract of the Whig Address.

J. M. BARRETT.—The *Louisville* (S. C.) *Herald* of the 28th says:—"The trial of this notorious individual will take place at Spartanburg Court House next week, before his Honor Judge O'Neall. So much interest is felt by the community in the result of this trial that the attendance at court will doubtless be a very large one. What the lawyers may make of the evidence against Barrett in a legal point of view we know not, *but from the acts and expressions of his friends, leaving his own acts out of the question, we think there can be but little moral doubt as to his guilt.*"

The *Herald* thus foreshadows the fate of Barrett. If there shall not be evidence enough from his own acts to convict him, the acts and expressions of his friends will. This, no doubt, is good enough law in South Carolina.

WILLIAM W. BROWN.—'The escaped slave, Mr. Brown,' says the last No. of the *London Inquirer*, 'having concluded his mission as delegate from his colored brethren in the United States to the Peace Congress in Paris, at the request of some friends of freedom, purposes to undertake an Anti-Slavery tour, visiting the principal towns of England, Ireland, and Scotland. Last week he delivered an eloquent address at Croydon, the audience exhibiting much interest in the accounts which he gave them of his remarkable career.'

☞ The *Boston Atlas* calls for a letter which, it is said, has been received by some one of the leaders of the Free Soil party of Massachusetts from Mr. John Van Buren. As it is not published, it must be well worth reading.

PRO-SLAVERY PUBLICATIONS.—James Shannon, President of Bacon College, Kentucky, has recently published, says the *New-Orleans Picayune*, an Essay on the "Philosophy of Slavery as identified with the Philosophy of Human Happiness." We could assure the author that we should be glad to see his book, and even read it. The Southern writers, on this subject, are not so grateful as they should be, nor so wise as might be expected. It is Abolitionists, doubtless, whom they wish to convince, yet the *Standard*, which probably publishes more on that side of the question than any other six papers in the country, is forgotten in the distribution of presentation copies. Even Elwood Fisher has never sent us his pamphlet. Yet we assure him and his fellow-laborers in his cause, that we are not only desirous of helping the Present to a knowledge of all they can urge, but of handing them down for the judgment of the Future also.

HENRY B. STANTON, not unknown to our readers, as once Whig, then Abolitionist, then Third-party man, then Free Soiler, is now, happily for all parties except the Locofoco, secured to that by a nomination for Locofoco Senator from Seneca Co.

The *Christian Advocate and Journal* quotes as an interesting item of news for the members of the Church, North, a paragraph from the *Baltimore Sun*, stating that 10,000 slaves having died the past Summer of Cholera, their places will have to be supplied by the planters, and that consequently there will be an increased demand for this species of cattle. The market in Maryland and Virginia is already quoted at higher rates.

☞ An esteemed correspondent writes us that he saw recently in the town of Warwarsing, Ulster Co. in this State, a fugitive slave, an exhorter in the Methodist Episcopal Church, whose back was scarred from a terrible whipping he had received for attending a religious meeting. Our correspondent does not state, however, whether the preacher has ascertained if the certificate he carries upon his back of having been a member of the Methodist Episcopal Church, South, is considered sufficient evidence of membership by the Church, North.

ERRATUM.—In Dr. Snodgrass' lines to Elwood Fisher, published in the last *Standard*, the first line of the second Stanza should read—'In haughty Southrons wont to look'—If the omission of the word 'Southron' was the fault of our compositor, we owe, and make our esteemed correspondent an humble apology: we are assured, however, that it was not in the copy.

To Correspondents.

F. A. W. The Nos. as they stand in the book are 363, 415, 467, 519. We do not see how there can be any mistake.

I. S. S. We hope to hear more particularly touching the intelligence contained in the last paragraph of his letter. The other matter is, of course, satisfactory.

S. M. Jr. will accept our thanks for his prompt reply, though we confess our 'unbelief' remains as obstinate as ever. We exchange with the paper referred to.

J. E. S. In his prayer for 'deliverance from temptation,' will, we hope, make a special exception for the case referred to, if he must be 'tempted' a second time to do so good a thing. A review of the subject from South of the line would be appropriate and *telling*.

G. B. The box is forwarded according to order.—We—singular, not plural—will reply further in person a tthe place appointed.

Communications.

For the Standard.

Slave-labor Products.

NO. I.

The Convention assembled in the City of Philadelphia, to organize a National Anti-Slavery Society, in its splendid Declaration of Sentiments, bearing date the 6th day of December, A. D. 1833, presented to the world its following solemn convictions and determinations:

"Those for whose emancipation we are striving—constituting, at the present time, at least one-sixth part of our countrymen—are recognized by the law and treated by their fellow beings as marketable commodities, as goods and chattels, as brute beasts; are plundered daily of the fruits of their toil without redress; really enjoying no Constitutional nor legal protection from licentious and murderous outrages upon their persons; are ruthlessly torn asunder—the tender babe from the arms of its frantic mother—the heart-broken wife from her weeping husband—at the caprice or pleasure of irresponsible tyrants. For the crime of having a black complexion they suffer the pangs of hunger, the infliction of stripes, and the ignominy of brutal servitude.—They are kept in heathenish darkness by laws expressly enacted to make their instruction a criminal offence."

"We maintain that no man has a right to enslave or injure his brother; to hold or acknowledge him, for one moment, as a piece of merchandize; to keep back his hire by fraud, or to brutalize his mind by denying him the means of intellectual, social, and moral improvement."

"The right to enjoy Liberty is inalienable. To invade it is to usurp the prerogative of Jehovah. Every man has a right to his own body—the products of his own labor—to the protection of law, and to the common advantages of society. It is piracy to buy or steal a native African and subject him to servitude. Surely the sin is as great to enslave an American as an African."

"We shall encourage the labor of freemen rather than that of slaves, by giving a preference to their productions; and

"We shall spare no exertions nor means to bring the whole nation to speedy repentance."

"Submitting this Declaration to the candid examination of the people of this country, and of the friends of Liberty throughout the world, we hereby affix our signatures to it; pledging ourselves that under the guidance and by the help of Almighty God, we will do all that in us lies, consistently with this declaration of our principles, to overthrow the most execrable system of Slavery that has ever been witnessed upon earth; to deliver our land from its deadliest curse; to wipe out the foulest stain which rests upon our national escutcheon; and to secure to the colored population of the United States all the rights and privileges which belong to them as men, and as Americans, come what may to our persons, our interests, or our reputation—whether we live to witness the triumph of liberty, justice and humanity, or perish untimely as martyrs in this great, benevolent and holy cause."

Slavery being such as is above described, the great end of its horrible system being, undeniably, the daily plunder of its victims of the fruits of their toil, to which end its other errors and outrages, however numerous and individually iniquitous, are but subsidiary, and it being among the means proposed by that august Convenvention for breaking up the criminal relation of the people of the free States to Slavery, to prefer the productions of free labor, one would be led to suppose that among the earliest acts of the American Anti-Slavery Society, coming into existence under this Declaration, would have been measures for the encouragement of free labor and the discouragement of its opposite. The daily acts of its members, its public fairs, its avoidance of this subject, rise up in mockery of such an inference. In the lapse of time which has ensued, large additions have been given to the area of slave cultivation, new markets have been opened for its productions, a vast accession made to the number of those doomed to the toils of Slavery, new fountains of blood opened in wronged, desolaed Africa; for what reason, it becomes the duty of the professed friends of the slave who, consenting to use these products, demands the existence of those facts, to enquire.

That the American Anti-Slavery Society stands committed to an abstinence from the use of the product of slaves we think is unquestionable. We concede that for sufficient reasons it may recall the parts of the Declaration which enjoins it. But till it convenes a solemn assembly for such recalls, and does recall them, we hold it is bound in truthful honor to observe those parts—come what may to,their persons, their interests, or their reputation. If for the sake of a rhetorical flourish it has uttered the sentiment that a man has a right to his body, to the products of his toil, whilst in sober reality he has no such right, let it candidly avow it. If it believes such ownership is his, let it show its conviction in a scrupulous avoidance of its violation.

I propose in one or more following numbers to show that not merely the members of the American Anti-Slavery Society, but all others who perceive the sinfulness of Slavery, are called to withhold from the system that support which the use of its products involves.

NO. II.

The discovery that the use of the products of the slaves' coerced toil is wrong, is of no modern origin.—The slaveholder who stole the first man to make merchandize of the fruits of his toil, well knew he had no right to the man, to his labor, or to the resulting fruits. The first honest man to whom the purchase of those fruits was proposed, repelled the offer as an indignity to him. Of the truth of this assertion I need no record but that which I find in the heart of every upright man to whom is propounded the question—what would have been his feelings and course in the original case. It is to the habitual use of such products through successive generations of persons to whom we owe a filial deference, and to the accumulating interests which have followed in the train of that long usage, that we are to attribute the present deep observation of our sense of its wrongfulness. This sense, however, would be revived in its fulness, if persons nearer to our sympathy and affections than our long degraded brethren of color *really* are, and who had not yet worn the yoke of Slavery, were suddenly subjected to it, and the products of their driven labor exposed for sale in the market. Thus, if our Christian brother of Hopedale, coveted for his physical powers and non-resisting principles, were now to be seized by a kidnapper and taken to some remote place where the laws would hold his capture to be valid, there to be urgently exercised in the production of sugar—would the BALLOU SUGAR, made better and cheaper by the skill of the elaborator, find a buyer in the Boston market? If it did, would William Lloyd Garrison look on that buyer with the same indifference that he does on the buyer of slave sugar generally? If it should appear that the labor exacted of our brother was rapidly exhausting his vital powers, would it seem to him that there was no cannibalism in the act of using that sugar? and would there go forth from him no admonition against the use of this unjustly acquired and blood-stained commodity?

If in this case he would seek to shew, as is probable, that the buying and using of the Ballou sugar were criminal, how would he show the non-criminality of buying and using other slave sugar? Would he attempt a distinction because of the higher intelligence of our friend? That would be to make intelligence a guage by which to measure the crime of slaveholding itself—its absence a justification of Slavery.

Not, however, to put the question upon barely possible, however appropriate, cases, I shall proceed to show that on general moral principles, the use of the products of Slavery is indefensible.

To aid and abet crime has ever been held criminal. No higher aid can be furnished to the slaveholder than to accomplish the motive which he has for slaveholding. This motive is to make something from the labor of his slaves for sale. "I will steal a man," says the slaveholder, "If I can sell the product of his labor." "Steal him then," says the buyer, in the expressive language of his conduct, "here is your money."

There is a time-honored maxim in law and morals, which belongs neither less nor more to this, than to kindred cases of morality—"Whatever we do by others, we do ourselves." We want apples, and various applicants to supply the demand appears. One of them we know has stolen his apples; and from mere recklessness in us, or, what is more probable, because he sells his commodity at a lower price, and thus tempts our cupidity, we buy the stolen fruit. In doing so, we abet the apple-thief and sink ourselves to his moral level. The same is true when we trade with the shop-lifter and pirate in the produce of their evil vocations; and not merely are we guilty of the thefts themselves but of other evils known to accompany them. No one can doubt that the merchant who charters his vessel for the Slave Trade, is not only responsible for the abduction of the men his vessel bears into Slavery, but for the devastation and murder also which the human freight occasioned. If a man requires something which he knows he can only get through the perjury of another, and so obtains it, he is morally guilty of the perjury, though his own lips have not uttered the false declaration or directed the fraud. The man who buys the product of a farm which is systematically cultivated by stolen horses is just as morally guilty of the horse stealing as if he had told the farmer—"Steal your horses," or had himself stolen them.

It is unquestionably our duty as moral beings in our passage through life, to throw the weight of our influence in the scale of virtue. If we neglect to do this; we fall fearfully short of performing our allotted portion of duty. We even perpetuate crime. No one can doubt that the cultivation of the earth by free labor is the divinely intended mode of its cultivation, and that the opposite manner is out of the divine order. We co-operate then with the Divine will when we promote the one, and counteract it when we promote the other. If other lights fail us, here is one which clearly indicates our path of glory.

But we assert that just as certainly as a man owns himself, he owns the products of the faculties which make him a self-owning man. If it be allowable to describe the man robbed of his personal ownership as a *stolen man*, much more is it to describe by the term *stolen*, the products of his labor which it was the purpose of the robbery to acquire. Jurists refer the basis of all distinctive right of property, to the right which labor has in that which it makes. This foundation-right is not annulled when men voluntarily and intelligently surrender for a time, for an accepted equivalent, the whole or any part of their labor, but is as unchangeable as the mandate which made labor the condition and prerogative of man. If their views be true, the slaveholder never had a title to the product of his slave's toil, and could impart none to others. In his hands it is stolen property, and it goes forth to the world as did the apples we had occasion before to refer to, with the interdiction of that uncouth, though not less truthful proverb—"the receiver is as bad as the thief."

The slaveholder finding in the Abolitionist a ready buyer of his coerced produce, his moral sense becomes thereby encased in a coat of impenetrable mail against the shafts of the latter. God's truth may indeed pierce into his heart, but not the arrow wafted by man the accomplice and motive-giver of his crime.

To our view, the slaveholder is comparatively an innocent man; his intelligence is obscured by custom and surrounding example; the inducement to his actions come from abroad, where abounds a higher light, and where will rest a higher condemnation. Men, professing an exalted morality, betray him into the commission of those actions. They tell him indeed that he is wrong but their own participation proves, conclusively, to him that they are not fully sincere in the declaration of their regret for his error. To the slaveholder we yet owe the long delayed debt of a consistent example. This debt we should fully pay ere we intensely reproach him for his great injury to humanity.

That no want either of courtesy or charity may be attributed to me in the unavoidable use I make of the word *steal*, in this discussion, it may be proper to say that I do it in its broad decalogue sense—the taking from another of property belonging to him, without implying a felonious intention. I agree fully with Thomas Hood and give all parties the benefit of the sentiment, that

"Evil is wrought from want of thought,
As well as want of heart."

ALPHA.

Habeas Corpus.

MR. GAY:—I observe that E. Q. says that while he would recommend that there be a party established for the purpose of breaking up Slavery throughout the Country, yet under our Constitution, it would be a wrong act. May I ask him, through you, whether if South Carolina and Georgia, and the other slave States, agreed when they adopted that Constitution that every person, without distinction, color, sex, or claim, should have a right to his life, his liberty, and the products of his labor, and agreed, when they adopted the Clause, that "The privilege of the writ of Habeas Corpus should not be suspended, unless when in cases of rebellion or invasion might require it," without excluding any within its embrace, and that that Clause should be the Supreme Law of the land, anything in the Laws or Constitutions of any one of the States to the contrary notwithstanding, it should now be considered wrong to make these States fulfill their agreement? or, does he hold, because they have been allowed to do as they pleased so long, they are to be allowed to go on and violate any distinctive principle which really makes this government a free government. Does he hold that possession, not only gives the nine points, but the whole in law?

When it was generally understood that Slavery was a curse to be got rid of as soon as possible, there was some excuse for waiting the action of these States; but now they have changed their tune, and call it a blessing, to be continued throughout endless ages. It cannot but be thought not only justifiable, but a duty incumbent on the executive, and the people of the country to see that the principles in the enforcement of that writ be fully carried into effect, not only for the slave's safety, but for the safety of every individual in the country, as well in his religious as political relations, for both stand on principles alike embodied in the Constitution. If a State can disregard one set of duties, she can disregard the other.—G. W. F. M.

General Intelligence.

LIBERAL—BEQUESTS.—The following generous legacies were left by Miss Elizabeth Demilt, an aged and highly respectable woman who died recently in this city. It is a noticeable fact that they were all given to charitable and literary institutions, and not one for a sectarian purpose, or to add to the pious hoardings of wealthy churches:

General Society of Mechanics and Trades	$5,000	Bloomingdale Asylum	5,000
For the Demilt Library	5,000	Mariners' Family Industrial Society	2,000
Institution for the Blind	5,000	N. Y. Asso. for Improvement condition of poor	3000
Inst for Deaf & Dumb	5,000	Home of the Friendless	3,000
Colored Orphans' Asso.	5,000	Soc'y for Poor Widows with small Children	2,000
Colored Home	3 000	Historical Society	5,000
Asso. Aged and Respectable Females	5,000	New Society Library	5,000
New York Dispensary	5,000	Mercantile Library Ass	3,000
Eastern Dispensary	4,000		
Northern Dispensary	4.000	Total	$82 000
Orphan Asylum	3.000		
New York Hospital	5,000		

Runaway Slaves.—From fifteen to twenty slaves made their escape from Northampton county, Virginia, on Monday last, in an open lighter. On being pursued next morning, they were discovered making their way towards Hog Island. They succeeded in reaching the ocean, and were overtaken by a storm off Chincoteague Shoals, where they were taken by their pursuers. We learn they were brought to Norfolk last evening by the steamer Coffee, and confined in Jail.—*Daily (Va.) Transcript.*

A Telegraphic Dispatch to the Daily papers, dated Washington, Oct. 8th, P. M. says:—The President of the United States and the Hon. Wm. B. Preston, the Secretary of the Navy, will leave this city for Baltimore on Thursday the 11th inst. and leaving next morning for Philadelphia, arrive there on Friday, 12th inst. in the evening. He will leave Philadelphia on Monday, the 15th inst. and arrive in New York about 3 o'clock on that day, and again return to the Capital on Thursday, the 18th inst.

Miss Frederika Bremer, the Swedish authoress, has arrived in this city and taken lodgings at the Astor House.

The Installation of Rev. SAMUEL OSGOOD, late of the Westminister Church, Providence, R. I. over the Church of the Messiah in Broadway, took place on Wednesday evening of last week.

More Forcible than Elegant.—Bishop Chase, says an exchange paper, told his congregation a short time since, in one of his sermons, "that there was among his female auditors, corset-boards sufficient to shingle a hog-pen."

A Clerical Suit.—Rev. Joy H. Fairchild, of the Payson Church, South Boston, has commenced an action in the Supreme Judicial Court, against Rev. Nehemiah Adams, D. D. of the Essex-st. Church, Boston, for libel and slander, suing for damages in $10,000.

Punished.—Anthony, a colored man, in the service of Joel B. Bragg, was ordered 10 lashes for using insulting and provoking language to J. W. Hill. Mr Hill hires his wife, and one day last week undertook to chastise her; Anthony interposed, and remarked menacingly, that *he couldn't stand to see his wife whipped.*—*Richmond Republican.*

Singular Obituary.—The *Athens* (Ga.) *Messenger*, gives the following obituary notice of a deceased citizen of that county: "He was the father of eleven sons—five of the sons having married five sisters. He had also one hundred and eighty-nine great grand children; and at his funeral, two weeks ago last Sabbath, *two horses were stung to death by bees, and another came near losing his life by the same means.*"

Committed for Abduction.—Wm. C. Parkhurst, charged with kidnapping three free negroes from Caroline county, Md. and selling them at Richmond, Va. has been committed at the latter place, but will have a re-hearing on the 10th instant. It will be recollected he was lately arrested at Wilmington, Del. Mr Levy, to whom he sold the negroes, testified that Parkhurst admitted he knew they were free, and that he would have carried them to Georgia had he supposed he would have been followed.—*Balt. Sun.*

A Republican Shot.—We learn that letters have been received by the relatives of Mr. Faber, well known as a resident of this city, confirming the rumor of his having been publicly executed in Germany, by order of the Government, for giving utterance to Republican doctrines. Mr. F. was on a visit to his native land, and was expected to have returned ere this; but, alas! a zeal in a cause which the view of oppression had kindled, marked him as a victim of despotic power, and he fell! He was much respected and esteemed by his own countrymen, as well as Americans, in this city.—*Cincinnati Commercial.*

An Excitement at Harrisburg.—The *Harrisburg Telegraph* says:—On Saturday last, the equilibrium of the northern section of our borough was considerably agitated, and for a short time strong symptoms of a riot were manifest. It appears that a slave from one of the Southern States was supposed to be among the colored population of that section of the borough, and an attempt made to arrest him. This, as may be supposed, aroused the *excitable temperament* of the colored people, and a *squad* was collected in that vicinity, talking about and perhaps denouncing vengeance against those who had attempted the arrest. They were asked by some one to disperse, but refused. After which the proper officers were called upon to disperse them, but they again refused—assumed a bold and defiant attitude, and began to resist them, by throwing stones and other missiles, by which one person was considerably cut on the head, and, we believe, several others were slightly injured. In the mean time a very large crowd assembled and the current of excitement ran very high. After considerable noise and confusion, the ring leader was arrested,—the excitement cooled down, and the crowd gradually dispersed. Thus we are happy to state, terminated this *disgraceful affair*, without serious injury or loss of life to any one.

Slave Excitement in Virginia.—We learn from the *Alexandria Gazette*, that the recent attempts by many of the slaves in Clarke, Frederick, &c. to escape, have created no little excitement in the upper country. Patrols are kept up with vigilance, and the citizens are determined to have constant look-out for their security.

Died.

In Baltimore, Md on Sunday last, EDGAR A. POE, the well known poet.

In Boston, Oct. 5, at the residence of her son. Rev. Edward N. Kirk, Mrs. MARY KIRK, 75.

At Windsor, Vt. on the 20th ult. Hon. JONATHAN A. HUBBARD, one of the oldest and most esteemed citizens of Vermont, aged 81 years. He was Representative in Congress from 1809 to 1811, and from 1813 to 1845 was Judge of the Supreme Court.

In Wareham, Vt. Hon. SILAS H. JENISON, late Governor of that State.

In Milwaukie, Wisconsin, Sept. 3, MARGARET TUFTS, eldest daughter of Mathias R. Tufts, Esq of New Haven, Conn. and wife of Sherman M. Booth, Editor of the Wisconsin Free Democrat, 33.

Married.

On the 27th ult. according to the order of the religious Society of Friends, JOSHUA LIPPINCOTT Jr. of the Northern Liberties, Philadelphia, to ELIZABETH WHITE, of Darby, Delaware county.

ANTI-SLAVERY FAIR,

AT WEYMOUTH, MASS.

The Annual Fair of the Weymouth and Braintree Anti-Slavery Society will open on the evening of *Monday, the 15th of October*, in the Hall owned by the Engine Company, the use of which has been kindly granted for this occasion. The articles offered for sale will be more numerous and beautiful than ever before, and the variety so great as to suit all classes of purchasers.

The Fair will continue open through the week, and the Refreshment Table will be constantly supplied with Tea, Coffee, Cakes, Fruit, Cold Meats, etc. There will be music at the Hall every evening, and it is earnestly hoped that the friends of the cause in all the region round about will assist by their presence in the festivities of the occasion.

We shall give no formal Tea Party, but Tea will be provided every evening from seven till ten: and on the evening of *Thursday the 18th*, an address will be delivered in the Universalist Meeting House by Wendell Phillips, the meeting to commence at 7 o'clock.

From the friends of the Cause donations of Tea, Coffee, Sugar, Milk, Cakes, Pies, &c. are earnestly solicited, or donations in Money, which will be equally serviceable.

Articles for the Refreshment Table may be sent to the Engine Hall on the morning of the 15th, or left with any member of the Society.

We call upon the whole community in which we reside for assistance in this effort, respectfully urging upon all the command, "Remember those in bonds as bound with them."

Louisa Loring,
Mary May,
Sarah S Russell,
Ann R. Bramhall,
Helen E. Garrison,
Maria Lowell,
Abby Francis,
Harriet T. White,
Mary Gray Chapman,
Sarah B. Shaw,
Evelina A S. Smith,
Hannah Tufts,
Harriet M Palmer,
Mary Willey
Elizabeth Gay.

Anne Warren Weston,
M. W. Chapman,
Eliza L. Follen.
Ann T. G. Phillips,
Susan C. Cabot,
Catherine Sargent,
Henrietta Sargeant,
Thankful Southwick,
Harriet B Hall,
Francis Mry Robbins
Caroline Weston,
Eliza F. Eddy,
Caroline F. Williams,
Lydia Parker,
Sarah N. Southwick,

BOSTON FEMALE ANTI-SLAVERY SOCIETY.

☞ The Annual Meeting of the Boston Female Anti-Slavery Society will be held at the house of Mr. Joseph Southwick, No. 4 High street, on Wednesday, October 17, at 3 o'clock in the afternoon.

As the last quarterly meeting was omitted, it is hoped that the members will be unusually prompt on this occasion.

SARAH H SOUTHWICK, *Rec. Sec.*
Boston, Oct. 3. 1849.

OLD COLONY A. S. SOCIETY.

A semi-monthly meeting of the Old Colony A. S. Society will be holden in the Universalist Church at Hanson, on Sunday, Oct. 14 1849, commencing at 10 o'clock, A. M.

Samuel May Jr. and Lucy Stone will be present on the occasion. Let us, one and all, continue yet to labor until that accursed system, American Slavery shall be forever banished from our otherwise happy country.

BOURNE SPOONER *Pres.*
H. H. BRIGHAM, *Sec.*

LUCY STONE.

An Agent of the Massachusetts Anti-Slavery Society will lecture as follows:

South Scituate,	Thursday,	" 11.
Hanover,	Saturday,	" 13.
[Will attend the county meeting at Hanson, Sunday, Oct. 14.]		
South Abington,	Tuesday,	October 16.
Canton,	Thursday,	" 18.
Walpole,	Saturday,	" 20.
East Walpole,	Sunday,	" 21.

FOURTEENTH
PENNSYLVANIA

ANTI-SLAVERY FAIR.

The return of the season for our sale prompts us to send forth the word of remembrance to our fellow-laborers in this department of Anti-Slavery work. The success of past years should cheer and incite us to vigorous effort for the present year.

So fully have the various *Circles* throughout our bounds identified themselves with us in this work, and so much of experience have the past years given us and them that all which we consider now necessary to be done is to revert to the necessity of continued effort on the part of all who feel that to them must not come the folding of the hands, nor the repose of him whose labour is accomplished, while the slave is driven by the merciless task-master, and our brother continues weary and heavy laden.

We would earnestly invite the co-operation of all those who sympathize with the slave, and would help to overthrow a system at war with all the dearest rights of humanity, and the most holy relations of life.

We have been appointed by the Philadelphia Female Anti-Slavery Society, a Committee to make arrangements for the Fair to be held the close of this year. Any persons wishing information may communicate with any member of the Committee.

Sarah Pugh,
Sarah A. M Kim,
Huldah Justice,
Maria M. Davis,
Mary T. Stickney,
Emma Parker,
Rebecca Prumley,
Elizabeth Davis,
Janette Jackson,
Elizabeth Carman,
Martha Carman,
Margaret Jones,
A. Matilda Cassey,
Clementine G. Ruby,
Sarah T. Child,
Anna M. Child,
Anna M Hopper,
Mary Grew,
Elizabeth Gay,
Hannah W. Haydock,
Theresa K. Hallowell,
Margaret A. Griscom,
Hannah L. Sticknev,
Esther Reckless,
Gertrude H Burleigh,
Emily A. Wmslow,
Harriet D. Purvis,
Margaretta Forten,
Elizabeth Clendenen,
Sarah M. Douglass
Mary Shaw,
Esther Hopeland,
Priscilla Luckens.

PHILADELPHIA, September 18, 1849.

ANNUAL MEETING
OF THE
Eastern Pennsylvania Anti-Slavery Society.

The Twelfth Annual Meeting of the Eastern Pennsylvania Anti-Slavery Society will commence its sessions at Norristown on Monday the 15th of October, at 10 o'clock, A. M. In making this announcement, the Executive Committee take it for granted that no special urging will be required on their part to induce a large attendance on this occasion, of the members and friends of the Society. Our annual gatherings have ever been seasons of the deepest and most delightful interest, and there is no reason to apprehend that the approaching one will be marked by the slightest diminution in this respect; on the contrary, the more advanced position of the Anti-Slavery enterprise, and the relations which it now sustains, will suggest themes of new interest for discussion, and impart fresh zest to our deliberations. Our movement never stood in a more commanding attitude before the public, nor were we as an organization ever in a better condition to labour effectually for its advancement. Entirely united among ourselves, we are at the same time the undisputed occupants of the Anti-Slavery field. Never had we finer opportunities of usefulness. How we can best avail ourselves of these opportunities and meet the corresponding responsibilities which they impose, will be questions for discussion at the approaching meeting. Let there be a full attendance; and let us come together in such a spirit of earnestness and self-devotion as will secure for ourselves a fresh baptism in the cause, and give a new impetus to our work, which shall hasten tho day of its consummation.

On behalf of the Committee,
JAMES MOTT, Chairman,
HARWORTH WETHERALD, Secretary.

SIXTEENTH
National Anti-Slavery Bazaar.

The Committee of the National Anti-Slavery Bazaar, feeling their responsibility to the holy cause of Freedom and Humanity with which they are identified, have resolved anew to make their exertions for its promotion correspond with the greatness of its demands and the rapidity of its progress.

It is unnecessary at this late day to enter upon any formal exposition of the principles and measures of the American Anti-Slavery Society to the support of which the funds resulting from this effort are devoted. The language of our last year's Call will express better than any other our present convictions of its necessity and value. "Years of close observation of its righteous principles and uncompromising practical workings assure us that it has the elements of success. It continually sends forth lecturers to enforce the principles of justice and humanity among the people, and in a few years is found thereby to have exercised a controlling influence for good throughout the country. It dictates the course and bends the policy of every political party: and speaking as it does from a height above their selfish personal struggles, its words of everlasting truth are heard and more and more obeyed.....It has no local attachments, no sectarian or partisan partialities, no hidden aim, no double purpose." With this Society—in a word, rests the hope of the American Slave. Its continuance and increased success, the number of its agents and the circulation of its periodicals depend greatly on the amount of funds which we through this yearly effort are enabled to place at is disposal.

We regard the importance of the American Anti-Slavery Society as paramount to that of any other Anti-Slavery organization, and of course its claims for help and sympathy paramount to those of any other. Boston and its environs indeed supply us with a market, but with a trifling exception barely sufficient to remunerate the expense of Anti-Slavery advertisements, not a cent of our receipts are expended in Massachusetts. In sustaining the Cause in her own borders, she asks no aid from beyond them, but relies entirely on her own efforts.

These being our circumstances, we appeal to Abolitionists EVERYWHERE, earnestly invoking of each aid and assistance proportionate alike to the dignity and necessity of the work we have undertaken. We are labouring for the establishment of those foundation principles on which the rights of all men must of necessity rest. Therefore to *All* we appeal in confident reliance on that common human heart whose unsophisticated instincts furnish our best hope of success.

The Sixteenth National Anti-Slavery Bazaar will be held in Boston during Christmas week, and all desiring to co-operate with us are requested to communicate with the undersigned.

REVOLUTION IN PERIODICAL LITERATURE.
HOLDEN'S
ILLUSTRATED DOLLAR MAGAZINE.

Since the death of the proprietor of this popular Magazine, the property has passed into the hands of the subscriber, who will continue to publish it at the Publication Office,

No. 109 NASSAU STREET, NEW YORK.

THE NEW VOLUME,

To be commenced on the First of January, 1850, will comprise many important improvements, which, it is believed, will render the Magazine one of the best Periodicals published in the country, as it certainly is the cheapest. Among these improvements will be new and beautiful type, fine calendered paper, a higher order of illustrations than those heretofore given, and contributions from some of the ablest writers in America. It is the aim of the Proprietor to publish a Popular Magazine, adapted to the wants of all classes of reading people in the Republic, which shall be both instructive and amusing; and free alike from the grossness which characterizes much of the cheap literature, of the day, and from the vapidity of the so called "Ladies Magazines." The illustrations will consist of Original Drawings engraved on wood by the best Artists;

PORTRAITS OF REMARKABLE PERSONS AND VIEWS OF REMARKABLE PLACES,

illustrated by pen and pencil. A strict revision will be exercised that no improper article, or word shall ever be admitted, so that it may be safely taken by persons of the utmost refinement, and read at the fireside for the amusement or instruction of the family circle.

The Review department of the Magazine will contain brief critical notices of all the new publications of the day, and will form a complete chronicle of current literature.

From the business and literary connexions already established, the best assistance that the country can afford will be secured for completing the plans of the publisher, and nothing will be wanting that ample pecuniary resources and watchful industry can obtain to make the Magazine the

LEADING LITERARY PERIODICAL OF AMERICA.

The extremely low rate at which it is published precludes the hope of profit, except from a circulation greater than that which any literary periodical has ever yet attained; but with the new avenues daily opening for the circulation of works of merit; the constantly increasing population of the country, the cheapness of the Magazine, and the superiority of its literary and artistic attractions to those of any other work now issued; the proprietor fearlessly engages in an enterprise which will be sure to benefit the public if it should not enrich himself.

The Magazine will be under the Editorial charge and supervision of

CHARLES F. BRIGGS,

who has been connected with it from the beginning.

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Miscellany.

From the Literary World.

THE DEATH OF AGRIPPINA, THE MOTHER OF NERO.

[A specimen of a translation of Tacitus (Annals, xiv. 3 9) by George Long, the translator of Plutarch, from Knight's "Half Hours with the best Authors."]

Nero now began to shun all private interviews with his mother: whenever she withdrew to her gardens, or her villa at Tusculum, or to the neighborhood of Antium, he would commend her for seeking retirement. At last, feeling her existence a heavy burden to him wherever she might be: he resolved to put her to death, the only matter of deliberation with him being whether he should get rid of her by poison, by the dagger, or some other violent means. His first resolve was to take her off by poison. But, if poison should be given to her at the emperor's table, it could not be imputed to accident, for Britannicus had already perished by the same means; to tamper with the attendants of Agrippina appeared hazardous, for her experience in crime had made her vigilant against treachery, and she had fortified herself against poisons by the habit of taking antidotes. If the dagger was employed, nobody could suggest how the murder should be concealed: and Nero feared that, whoever was selected to commit so great a crime, he might refuse to obey the emperor's commands.

Anicetus, a freedman, offered the resources of his invention. He was the commander of the fleet at Misenum, had been engaged in the education of Nero, and he and Agrippina hated one another. He told Nero that a vessel might be so constructed, that part of it could be detached when the vessel was afloat, and Agrippina thrown into the water before she was aware of it: that nothing gave so many chances of accident as the sea: and if Agrippina should perish in the wreck, who could be so unreasonable as to impute to crime what was the fault of the wind and waves? that, when Agrippina was dead, the emperor could build a temple and erect alters to her memory, and make other demonstrations of filial affection. The devise was approved, and it was favored by the time, for Agrippina was in the habit of attending the festival of the Quinquatrus at Baiæ. To that place Nero lured his mother, often declaring "that sons ought to bear with the angry passions of their parents and try to pacify them," in order that he might give rise to reports of a reconciliation, and that Agrippina might believe it, for women are easily disposed to credit anything that pleases them. On her arrival, he went to meet her on the shore, for she came from Antium; he took her by the hand, embraced her, and conducted her to Bauli. That was the name of a villa, which was situated between the promontory Misenum and the lake of Baiæ, and washed by the waves of the sea, which there forms a kind of bay.

Among the rest of the vessels one more highly ornamented than the others was lying there, as if this also were designed to do honor to his mother, for she had been accustomed to sail in a trireme and have a body of rowers belonging to the fleet. She was also invited to a banquet, that advantage might be taken of the night to conceal the crime. It is well ascertained that some one betrayed the treacherous design of Nero; and Agrippina being informed of it, and doubtful whether to give credit to it or not, was carried to Baiæ in a litter. The blandishments of her son removed her fears. She was kindly received, and had a place at table assigned to her above Nero.—Sometimes adopting the ordinary familiarity of youth, and then assuming a most serious air, as if his purpose was to mingle business and pleasure, Nero prolonged the entertainment by varied conversation: and, when Agrippina rose to go away, he accompanied her to the sea-shore, keeping his eyes steadily fixed upon her, and pressing to her bosom, either to fill up the measure of his simulation, or it may be that the last sight of a mother who was going to her death absorbed all the thoughts of his mind, brutal though he was.

The gods had given a starlight night and a tranquil sea, as if to furnish evidence of the crime. The ship had not advanced far, with two of the intimate friends of Agrippina who accompanied her, Crepereius Gallus, who was standing not far from the helm, and Acerronia, who was lying at the feet of her mistress, and joyfully speaking of the change in Nero's temper and his reconciliation with his mother, when, on a signal being given, the roof of the place, which was loaded with lead, tumbled down, and Crepereius was immediately crushed to death. Agrippina and Acerronia were protected by the sides of the chamber, which happened to be strong enough to resist the weight: nor did the vessel fall in pieces, for most of the men on board were in a state of alarm: and those who were unacquainted with the design (and they were the greater part) impeded the movements of those who were privy to it. The rowers advised that the vessel should be thrown on one side and thus sunk. But neither could the rowers promptly come to an agreement about such a measure at the moment, and the rest by resisting it allowed Agrippina and her attendant to fall more gently into the sea. While Acerronia, who lost her presence of mind, was calling out that she was Agrippina, and imploring help for the emperor's mother, she was despatched with boat-poles and oars and other naval implements which chanced to be in the way. Agrippina kept silent, and was consequently not so well recognized, but yet she received one wound on her shoulder. She swam till she fell in with some boats, by which she was conveyed into the Lucrine Lake, and thence to her own villa. There turning over in her mind the various circumstances,—that it was expressly for this purpose that she had been invited by the treacherous letters and treated with particular distinction: that it was near the shore, without being driven by the winds or dashed against rocks, that the upper part of the vessel had fallen in, just as any construction on land might have done: considering too the death of Acerronia, and casting her eyes on her own wound: reflecting that the only protection against treachery was to affect not to see it,—she sent her freedman, Agerinus, to tell her son that, by the blessing of the gods and her own good fortune, she had escaped a grievous accident; she entreated him, however alarmed he might be at his mother's danger, to defer the trouble of paying her a visit, in the meantime, assuming an appearance of being perfectly at ease, she dressed her wound, and used warm applications to her body. She ordered the testament of Acerronia to be sought for, and her goods to be sealed: in this alone there was no simulation.

Nero, who was waiting for the news of the completion of his crime, received intelligence that Agrippina had escaped with no further injury than a slight blow: she had just been in danger enough to leave no doubt in her mind who had planned it.

Half-dead with terror, and crying out that his mother might be expected every moment, eager for revenge: that she would either arm the slaves or inflame the soldiers, or make her way to the senate and people, and urge against him the wreck of the vessel, her wound, and the death of her friends: what protection had he against her, if Seneca and Burrus could not devise something? and he immediately sent for them. It is doubtful whether they were already acquainted with his designs. Both were silent for some time, either because they thought it useless to attempt to dissuade Nero, or they believed that things had come to that pass, that Nero must perish if Agrippina was not removed out of the way. Seneca at last so far took the lead as to look to Burrus, and ask whether the soldiers should receive orders to kill Agrippina. Burrus replied that the Prætorians were devoted to all the family of the Cæsars; that they cherished the memory of Germanicus, and they would not venture on any extreme measures against his children: Anicetus, he said, should perform his promise. Without any hesitation Anicetus asked to be allowed to complete his crime. Upon hearing these words, Nero declared that on that day the empire was really conferred on him, and to a freedman he owed the gift: he bade him go quick, and take with him the readiest men to execute his commands. Nero himself, hearing that Agerinus had come to him with a message from Agrippina, adopted a theatrical contrivance to make him look like a criminal: while Algerinus was delivering his message, he threw down a dagger at his feet. He then commanded him to be put in chains, as if he had been detected in an attempt at assassination, in order that he might invent a false story of his mother having plotted the destruction of the emperor, and then, through shame at her crime being detected, having committed suicide.

In the meantime, the danger of Agrippina was noised abroad, but only as an accident; and the people, as they heard of it, hurried to the shore. Some got upon the mole, others into the nearest boats: some waded into the sea as far as they could; and some stretched out their hands; the whole coast was filled with the cries, the prayers, the shouts of people asking various questions or giving uncertain answers. A great multitude crowded thither with lights; and, when it was generally known that Agrippina was safe, they were preparing to give her their congratulations, when they were dispersed by the threats of a body of armed men.

Anicetus posted men about Agrippina's villa, and, bursting open the door, he seized the slaves, whom she met before he reached the door of the chamber. A few slaves were standing there: the rest had been frightened away by the soldiers breaking in. In the chamber there was a feeble light and a single female slave. Agrippina was growing more and more uneasy that no messenger came from her son; that even Agerinus did not return. The face of the shore was now changed; there were solitude and sudden noises and the indications of some extreme calamity. As her slave was going away, Agrippina cried out, "Do you too leave me?" and seeing Anicetus, accompanied by Herculeus, a captain of a trireme, and Oloaritus, a centurion in the fleet, she said, "if he had come to see her, he must tell Nero that she was recovered; if he had come to commit a crime, she would not believe that her son was privy to it; he would not command the murder of his mother." The assassins surrounded the bed, and the commander of the trireme was the first to strike her on the head with a club. As the centurion was drawing his sword to kill her, she presented her womb, and said, "Strike here;" and she was despatched with many wounds. So far all agree. As to Nero coming to see the body of his mother, and praising the beauty of her person, there are some authorities that have so stated, and there are some that deny it. She was burnt the same night, on a banqueting couch, and with the meanest ceremonial: nor, so long as Nero was in possession of power, was the earth piled up, or covered over.

By the care of her domestics a slight tumulus was afterwards raised on the place, near the road to Misenum and the villa of the Dictator Cæsar, which stands on the highest spot of ground and commands a prospect of the bay below. When the funeral pile was lighted, a freedman of Agrippina, named Mnester, stabbed himself: it is doubtful whether through affection to his mistress or through fear of being put to death. Many years before Agrippina had believed that this would be her end, and she had braved it. For, when she was consulting the Chaldæns about Nero they told her that Nero would be emperor, and would kill his mother: she replied, "Let him be my murderer, only let him reign."

THE NESTS OF FISH.

It has been generally supposed that Fish take no concern about their offspring, the eggs being entirely left to themselves by their parents, and the young receiving no assistance or protection from them during their early period of feebleness and comparative inactivity. The assertion of Aristotle upon this point,—that certain Fishes are in the habit of forming nests, in which they deposit their spawn, and that they subsequently watch over it,—has been, until recently, almost universally discredited; notwithstanding that the increase of our knowledge respecting the various tribes of animals with which that great Philosopher was acquainted, has shown, in a most unexpected degree, the accuracy of the observations which he has recorded with respect to their structure and habits. The little fish termed the Shanny, well known on the Cornish coast, has been observed to adopt more than one method of obtaining protection for its eggs. Sometimes it selects a natural cavity in the rock, to the roofs and sides of which it attaches its eggs; and as these are of a beautiful and bright amber color, with a highly-polished surface they have a brilliant appearance as the light falls on them in their dark recess, looking almost like a pavement of precious stones. In other instances, however, this fish constructs a regular nest, by bringing together sea-weeds and corallines, without detaching them from their places of growth, and binding them together by a slender elastic thread, very much resembling silk in appearance, so that they are seen hanging from the rock in a pear-shaped mass, within which the eggs are found. The thread, which must be a secretion from the body of the fish, is passed in all directions through and around the mass, in a very complicated manner: at first, it is semi-fluid, but by exposure it solidifies, and hence contracts and binds the substances forming the nest so closely together, that it is able to withstand the violence of the sea, and may be thrown carelessly about without any injury to the contained eggs. Some of these nests are formed in pools, and are consequently always in water; others are to be found between the tide marks, in situations where they hang dry for several hours in the day. By another fish, which is believed to be the Rockling, the eggs are deposited in the midst of masses of sea-weed or coralline, which are detached from the places where they grow, and forced into holes or crevices of the rock. It has been proved by a careful survey of the neighborhood of these nests, that their materials must have been sometimes brought from a distance greater than one or two hundred feet; and they are compacted together in their receptacle more firmly than it could have been supposed possible for the fish to have effected. These nests, too, are usually found between the tide-marks.

It has been for some time known that the Stickleback, a fish about two inches long, which inhabits collections of fresh water, constructs a sort of nest for itself; and the process has recently been carefully watched by competent observers, who have thus described it. The nest is constructed by the male, who commences by covering the spot he has selected on the bottom of the ponds, with a layer of grass, frequently brought from a considerable distance, on which grains of sand are laid; and the whole is glued together by the viscid mucus, which is formed by glands in the skin of the fish itself, and which it presses out by slowly creeping over the flooring it has thus laid. As if to satify himself that the materials are firmly united, the fish directs currents against this flooring, by the agitation of his pectoral fins; and if the grass does not move, he goes on with his work of laying on new materials, and then gluing and smoothing them. The foundation being thus laid, the side-walls are composed of more solid material, such as pieces of wood or straw, pressed into the thickness or laid on the surface of the carpet, with much attention to the fitness of position and shape: these materials being glued together in the same manner as those of the floor, and such portions as will not fit being carried to a distance and rejected. A considerable degree of force is used in thus applying the new materials to the part already formed; for when the fish is about an inch from the nest, it makes a sudden dart at the spot to which the fragment is to be attached; after thus depositing it, the fish spends a little time in the exact adjustment of its position. The fish then forms the roof in the same manner as the bottom, leaving an opening sufficiently large for the female to enter and deposit her eggs; and he takes great pains to keep this opening and the interior cavity sufficiently large, frequently thrusting in his head, and a large part of his body, in order to press out the wall. The female, having passed in and laid her eggs, cannot turn in this passage so as to retreat by the same entrance, but forces a new aperture through the wall at its opposite end, through which she escapes. This aperture, as we shall presently see, has a further important use. The cares of the male are not concluded with the deposition of the eggs; for he afterwards remains as their watchful guardian against the voracity of the female, who associates herself with others, to attack the nest and devour the eggs. In order to defend the precious deposit, the male first strengthens his nest by covering it with stones, the size of which is often equal to that of half his body, so that he must incur great labor in transporting and heaping them together. He always, however, reserves openings in this casing, through which he every now and then transmits a current of water by the agitation of his pectoral fins: the use of this current is to supply fresh air to the eggs, without the contact of which with their surface, the development of the little fish could not take place; and it will, of course, pass through the nest much more efficaciously, in consequence of the second orifice made by the female. When attacked by parties of marauding females, he defends his charge with courage, and generally beats off his assailants if their number does not exceed four or five. If he is in danger of being vanquished by force of numbers, he adopts a stratagem by which the party may be withdrawn from their object; leaving the nest with a violent jerking movement, he adopts all the lures of a fish pursuing its prey; and the other sticklebacks frequently abandon their first attack, to give chase to him and wrest his prey from him. If this artifice is unsuccessful at first, he will repeat it five or six times. If he succeed in preserving his charge until near the time of hatching, his zeal is redoubled; he takes away the stones to give more easy access to the water, makes new openings and enlarges the old ones, multiplies the currents, moves the eggs, brings them sometimes to the surface, at other times carries them to the bottom, thus supplying them with all the conditions suitable to their development. And even after the eggs are hatched, he continues to watch over the young, who remain for a time within the nest; and does not allow them to go at liberty until they have become sufficiently active to provide the means of their own preservation.—A marine species of Stickleback (known as the fifteen-spined) constructs a nest resembling that of the Shanny just described; and this nest is watched with equal assiduity by the adult animal, who does not quit it far, even when it is uncovered by the retreat of the tide, but returns to guard it when the water again flows over it. If the eggs be laid bare by removing a portion of the nest, the fish will make instantly great efforts to recover them: drawing together the edges of the opening with its mouth, and tearing other portions from their attachments so as to bring them over the portion of the contained mass of eggs still left bare. And as great force is sometimes necessary to effect this, the fish will thrust its snout into the nest as far as the eyes, and then jerk backwards until the object is effected. While thus engaged, it is so intent upon its task as to suffer itself to be taken in the hand; but it still endeavors to repel any attack made upon the nest.

Almost every one who has turned over the collections of sea-weeds and zoophytes thrown up by the waves upon our shores, must have met with the bodies commonly known as "fairies' purses;" which are the egg-cases of the rough-hound, one of the smaller forms of the shark tribe. These bodies are of an oblong form, with four corners, to which are attached lengthened and twisted tendrils; and by these the egg-cases are attached to tufts of zoophytes, whence they are occasionally separated by the action of the sea. From an examination of numerous specimens, it has been concluded that, when about to deposit the egg, with its investing case, the fish begins by moving around the tuft to which it is about to commit its precious deposit, and at the same time protrudes the tendril-like filaments from its body: these being composed of a substance which curls up and contracts on coming in contact with water, twine about the branches of the zoophyte, and afford an anchorage to the egg-case which is then excluded: and the fish finally draws together the outer branches of the tuft, by swimming around it whilst the second pair of tendrils, which is attached to the hinder part of the egg-case, is being drawn from its body.

In the fish named the *Syngnathus*, or pipe-fish, from the remarkable prolongation of its muzzle, a still more curious provision exists for the protection of the eggs. These, when deposited by the female, are conveyed into a sort of pouch formed by a doubling of the skin under the body or tail of the male in this pouch the eggs become matured: and when they have been hatched and the young fry are read, to escape, it opens and allows them to pass out. It is even said that, as in the case of the opossums and kangaroos, the young will sometimes take refuge in the pouch again after having first quitted it: and the male parent is observed for some time to pay attention to his offspring.—*Dr. Carpenter in London Inquirer.*

LEAVES FROM IRVING'S GOLDSMITH.

Johnson and Goldsmith.—In this year, 1761 Goldsmith became personally acquainted with Dr. Johnson, towards whom he was drawn by strong sympathies, though their natures were widely different. Both had struggled from early life with poverty, but had struggled in different ways. Goldsmith, buoyant, heedless, sanguine, tolerant of evils and easily pleased, had shifted along by any temporary expedient: cast down at every turn, but rising again with indomitable good humor, and still carried forward by his talent at hoping. Johnson, melancholy and hypochondrical, and prone to apprehend the worst, yet sternly resolute to battle with and conquer it, made his way doggedly and gloomily, but with a noble principle of self-reliance and a disregard of foreign aid. Both had been irregular at college, Goldsmith, as we have shown, from the levity of his nature and his social and convivial habits: Johnson, from his acerbity and gloom. When, in after life, the latter heard himself spoken of as gay and frolicksome at college, because he had joined in some riotous excesses there, "Ah, sir!" replied he, "I was mad and violent. It was bitterness which they mistook for frolic. *I was miserably poor, and I thought to fight my way by my literature, and my wit.* So I disregarded all power and all authority."

Goldsmith's poverty was never accompanied by bitterness: but neither was it accompanied by the guardian pride which kept Johnson from falling into the degrading shifts of poverty. Goldsmith had an unfortunate facility at borrowing, and helping himself along by the contributions of his friends; no doubt trusting, in his hopeful way, of one day making retribution. Johnson never hoped, and therefore never borrowed. In his sternest trials he proudly bore the ills he could not master. In his youth, when some unknown friend, seeing his shoes completely worn out, left a new pair at his chamber door, he disdained to accept the boon, and threw them away.

Though like Goldsmith an immethodical student, he had imbibed deeper draughts of knowledge, and made himself a riper scholar. While Goldsmith's happy constitution and genial humors carried him abroad into sunshine and enjoyment, Johnson's physical infirmities and mental gloom drove him upon himself, to the resources of reading and meditation: threw a deeper though darker enthusiasm into his mind, and stored a retentive memory with all kinds of knowledge.

Vagabond Associates.—Sometimes Goldsmith would make up a rural party, composed of four or five of his "jolly pigeon" friends, to enjoy what he humorously called a "shoemaker's holiday." These would assemble at his chambers in the morning, to partake of a plentiful and rather expensive breakfast; the remains of which, with his customary benevolence, he generally gave to some poor woman in attendance. The repast ended, the party would set out on foot, in high spirits, making extensive rambles by foot-paths and green lanes to Blackheath, Wandsworth, Chelsea, Hampton Court, Highgate, or some other pleasant resort, within a few miles of London. A simple but gay and heartily relished dinner, at a country inn, crowned the excursion. In the evening, they strolled back to town, all the better in health and spirits for a day spent in rural and social enjoyment. Occasionally, when extravagantly inclined, they adjourned from dinner to drink tea at the White Conduit House; and, now and then, concluded their festive day by supping at the Grecian or Temple Exchange Coffee Houses, or at the Globe Tavern, in Fleet Street. The whole expenses of the day never exceeded a crown, and were oftener from three and sixpence to four shillings; for the best part of their entertainment, sweet air and rural scenes, excellent exercise and joyous conversation, cost nothing.

One of Goldsmith's humble companions, on these excursions, was his occasional amanuensis, Peter Barlow, whose quaint peculiarities afforded much amusement to the company. Peter was poor but punctilious, squaring his expenses according to his means. He always wore the same garb; fixed his regular expenditure for dinner at a trifling sum, which, if left to himself, he never exceeded, but which he always insisted on paying. His oddities always made him a welcome companion on the "shoemaker's holidays." The dinner, on these occasions, generally exceeded considerably his tariff; he put down, however, no more than his regular sum, and Goldsmith made up the difference.

Another of these hangers-on, for whom, on such occasions, he was content to "pay the shot," was his countrymen, Glover, of whom mention has already been made, as one of the wags and sponges of the Globe and Devil taverns, and a prime mimic at the Wednesday Club.

This vagabond genius has bequeathed us a whimsical story of one of his practical jokes upon Goldsmith, in the course of a rural excursion in the vicinity of London. They had dined at an inn, on Hemptstead Heights, and were descending the hill, when, in passing a cottage, they saw through the open window a party at tea. Goldsmith, who was fatigued, cast a wistful glance at the cheerful tea-table. "How I should like to be of that party," exclaimed he. "Nothing more easy," replied Glover; "allow me to introduce you." So saying, he entered the house with an air of the most perfect familiarity, though an utter stranger, and was followed by the unsuspecting Goldsmith, who, supposed, of course, that he was a friend of the family. The owner of the house rose on the entrance of the strangers. The undaunted Glover shook hands with him in the most cordial manner possible, fixed his eye on one of the company who had a peculiarly good-natured physiognomy, muttered something like a recognition, and forthwith launched into an amusing story, invented at the moment, of something which he pretended had occurred upon the road. The host supposed the new comers were friends of his guests; the guests that they were friends of the host. Glover did not give them time to find out the truth. He followed one droll story with another; brought his powers of mimicry into play, and kept the company in a roar. Tea was offered and accepted; an hour went off in the most social manner imaginable, at the end of which Glover bowed himself and his companion out of the house with many facetious last words, leaving the host and his company to compare notes, and to find out what an impudent intrusion they had experienced.

Nothing could exceed the dismay and vexation of Goldsmith when triumphantly told by Glover that it was all a hoax, and that he did not know a single soul in the house. His first impulse was to return instantly and vindicate himself from all participation in the jest; but a few words from his free and easy companion dissuaded him. "Doctor," said he, coolly, "we are unknown; you quite as much as I; if you return and tell the story, it will be in the newspapers to-morrow; nay, upon recollection, I remember in one of their offices the face of that squinting fellow who sat in the corner as if he was treasuring up my stories for future use, and we shall be sure of being exposed; let us therefore keep our own counsel."

This story was frequently afterwards told by Glover, with rich dramatic effect, repeating and exaggerating the conversation, and mimicking, in ludicrous style, the embarrassment, surprise, and subsequent indignation of Goldsmith.

It is a trite saying that a wheel cannot turn in two ruts; nor a man keep two opposite sets of intimates. Goldsmith sometimes found his old friends of the "jolly pigeon" order turning up rather awkwardly when he was in company with his new aristocratic acquaintance. He gave a whimsical account of the sudden apparition of one of them at his gay apartments in the Temple, who may have been a welcome visitor at his squalid quarters in Green Arbor Court. "How do you think he served me?" said he to a friend. "Why, sir, after staying two years, he came one evening into my chambers, half drunk, as I was taking a glass of wine with Topham Beauclerc and General Ogelthorpe; and sitting himself down, with most intolerable assurance inquired after my health and literary pursuits, as if we were upon the most friendly footing. I was at first so much ashamed of ever having known such a fellow, that I stifled my resentment and drew him into a conversation on such topics as I knew he could talk upon; in which, to do him justice, he acquitted himself very reputably; when all of a sudden, as if recollecting something, he pulled two papers out of his pocket, which he presented to me with great ceremony, saying, 'Here, my dear friend, is a quarter of a pound of tea, and a half pound of sugar I have brought you; for though it is not in my power at present to pay you the two guineas you so generously lent me, you, nor any man else, shall ever have it to say that I want gratitude.' This," added Goldsmith, "was too much. I could no longer keep in my feelings, but desired him to turn out of my chambers directly; which he very coolly did, taking up his tea and sugar: and I never saw him afterwards."

Dictionary of Arts and Sciences.—The works which Goldsmith had still in hand being already paid for, and the money gone, some new scheme must be devised to provide for the past and the future—for impending debts which threatened to crush him, and expenses which were continually increasing. He now projected a work of greater compass than any he had yet undertaken: a Dictionary of Arts and Sciences on a comprehensive scale, which was to occupy a number of volumes. For this he received promises of assistance from several powerful hands. Johnson was to contribute an article on ethics: Burke, an abstract of his essay on the Berkleyan system of philosophy, and others on political sciences: Sir Joshua Reynolds, an essay on painting: and Garrick, while he undertook on his own part to furnish an essay on acting, engaged Dr. Burney to contribute an article on music. Here was a great array of talent positively engaged, while other writers of eminence were to be sought for the various departments of science. Goldsmith was to edit the whole. An undertaking of this kind, while it did not incessantly task and exhaust his inventive powers by original composition, would give agreeable and profitable exercise to his taste and judgment in selecting, compiling, and arranging, and he calculated to diffuse over the whole the acknowledged graces of his style.

He drew up a prospectus of the plan, which is said by Bishop Percy, who saw it, to have been written with uncommon ability, and to have had that perspicuity and elegance for which his writings are remarkable. This paper, unfortunately, is no longer in existence.

Goldsmith's expectations, always sanguine respecting any new plan, were raised to an extraordinary height by the present project; and well they might be, when we consider the powerful coadjutors already pledged. They were doomed, however, to complete disappointment. Davies, the bibliopole of Russell-street, lets us into the secret of this failure. "The booksellers," said he, "notwithstanding they had a very good opinion of his abilities, yet were startled at the bulk, importance, and expense of so great an undertaking, the fate of which was to depend upon the industry of a man with whose indolence of temper and method of procrastination they had long been acquainted."

Goldsmith certainly gave reason for some such distrust by the heedlessness with which he conducted his literary undertakings. Those unfinished but paid for, would be suspended to make way for some job, that was to provide for present necessities. Those thus hastily taken up would be as hastily executed, and the whole, however pressing, would be shoved aside and left "at loose ends," on some sudden call to social enjoyment or recreation.

Cradock tells us that on one occasion, when Goldsmith was hard at work on his Natural History, he sent to Dr. Percy and himself, entreating them to finish some pages of his work which lay upon his table, for which the press was urgent, he being detained by other engagements at Windsor. They met by appointment at his chambers in the Temple, where they found everything in disorder, and costly books lying scattered about on the tables and on the floor; many of the books on natural history which he had recently consulted lay open among uncorrected proof-sheets. The subject in hand, and from which he had suddenly broken off, related to birds. "Do you know anything about birds?" asked Dr. Percy smiling. "Not an atom," replied Cradock; "do you?" "Not I! I scarcely know a goose from a swan: however, let us try what we can do." They set to work and completed their friendly task. Goldsmith, however, when he came to revise it, made such alterations that they could neither of them recognize their own share. The engagement at Windsor, which had thus caused Goldsmith to break off suddenly from his multifarious engagements, was a party of pleasure with some literary ladies. Another anecdote was current, illustrative of the carelessness with which he executed works requiring accuracy and research. On the 22d June he had received payment in advance for a Grecian History in two volumes, though only one was finished. As he was pushing on doggedly at the second volume, Gibbon, the historian, called in. "You are the man of all others I wish to see," cried the poet, glad to be saved the trouble of reference to his books. What was the name of that Indian king who gave Alexander the Great so much trouble?" "Montezuma," replied Gibbon, sportively. The heedless author was about committing the name to paper without reflection, when Gibbon pretended to recollect himself, and gave the true name, Porus.

This story, very probably, was a sportive exaggeration; but it was a multiplicity of anecdotes like this and the preceding one, some true and some false, which had impaired the confidence of booksellers in Goldsmith as a man to be relied on for a task requiring wide and accurate research, and close and long continued application. The project of the Universal Dictionary, therefore, met with no encouragement, and fell through.

THE PARLIAMENT OF PEACE IN PARIS.

Lord Brougham lays it down as his belief, that the best way to bind Mars over to keep the peace, is to be ready to maul the bully Mars, when about to bluster. With his lordship, Vulcan is your best constable between nations. Continuing amity is forged at the sword-maker's; an intermingling of best intentions between State and State is fused, and flows with the scorching, blinding metal that, directed, forms itself into forty-two pounders. Your hardy olive flourishes only in a soil of nitre and brimstone, and the lips of assuring peace are the ports that show the adamantine teeth of a three-decker. Fifty years ago the fine gentleman was no more to be seen without his sword, than a scorpion without its sting. The true gentleman never, but as a mark of courtesy, gave the wall! he might need the wall to lay his back to, whilst with his yard of civil steel he made an eyelet-hole or so in the body of a ruffling passenger. Very fine gentlemen would now and then, in club or coffee-house, take one another by the throat, and the sword being at hand, a few chivalrous thrusts were made, and one was killed, or one or both were scratched. And yet the swords being ready, for such reason the gentlemen should not have fought. The very sight of the steel should have counselled peace. Both being ready to kill, both should have amicably embraced. We take it, such is the theory of the peace-makers who believe that War can only go to sleep in a replenished arsenal; that war, to be made nobody of, must have some fifty thousand troops and a fleet of the line to do ceremony to his insignificance. Now, we do not see why Bull and Crapaud may not take their swords from their sides, even as their children, the descendants of the fine sparks of the Mall and Versailles, have put away their daily iron.

Lord Brougham assures the staring world that he was invited to put an olive twig in his button-hole, and make one of the Parliament of Peace assembling in the Hall of melodious St. Cecilia. Surely, the men of peace could not in any manner or way, have better shown their simple truthfulness than by such invitation. It would have been a great triumph in the eyes of the nations to show Henry Brougham side by side with Richard Cobden. The eulogist of the blatant brain-sick Pope, and poor sulphureous King of Naples, shaking hands with goodman Sturge. The hurler of senatorial thunder at Mazzini and such crass, forlorn folk, hob-and-nob with blacksmith Burritt. And we shall see this yet.—Another year or so, and when President Buonaparte shall have been turned inside out—when every atom of the politic bran shall have been shaken from the republican doll, and the rag worked with the Napoleon name shall be a thing to make a leaf of paper for history—miserable history! little worthier than cut-purse chronicle—then we may see Lord Brougham and Vaux at the Second Peace Congress of Paris; arrayed in robes of illustrative white, an olive branch twiddled 'tween his finger and thumb, an olive garland around his brows, and pacific words—a rich distillation of milk and honey—flowing and continually flowing from his tongue. And this—we feel prophetic in the matter—will happen in the reign or regency of King Somebody, or—who knows?—in the reign of the People, by the grace of God made Wise and Truthful among Themselves!

In the meantime what a simple farce is this Peace Congress! What mild, serene foolery, philosophers of the stithy and the counter, sages of calico and cotton-balls, meeting together and mumbling of peace, and at the time the cannon belch contemptuous of the prattle! Soft, drab-endued dreamers, who would dye red-coated war in their own dismal tint, and makealike buttonless and swordless the brass-and-iron soldier—dull-minded men, who do not behold in regimental feathers the plumes of paradise; and with sacrilegious foot would kick a mortal hole in the glorifying parchment of the muttering drum. "Poor souls! Their insanity is harmless"—says Frontdebœuf of the Horse Guards—"nevertheless, they should be put down. Asses, sir, revolutionists and scoundrels—tradesmen, spinners, and all that. I wouldn't hurt a hair of their heads, poor idiots! I'd shoot 'em all—for a proper example—shoot every one of 'em."

It is such high, gusty, smothery words that the Peace Congress has brought down upon itself. The peace-makers of St. Cecilia's Hall have been laughed at; in a small way—threatened; and then dismissed with a shout of contempt. They are harmless madmen—say the more charitable—who would arm dragoons with cuirasses of straw; so let them labor at their insane work, the while their moon is at the full. And mad they would be, past the hopeless lunacy of Bedlam, did they expect, with the fullness of success, to preach peace to all men. But they have begun the sermon—this is something. They would make an assent to the creed of peace the test of civilization. They must begin somewhere. Hopeless they know it would be to preach peace in Russia. The mission as yet would be a dreary jest in St. Petersburgh. What then?

"The circle widens—the world spins round."

France and England, with hand grasped in hand, are teachers that the world must listen to. Hosts may ground arms at such a spectacle. The silent might of such mutual amity, the assurance of the true dignity of Christian men as taught by the Martyr of Peace—defies the roar of parks of artillery. England and France hand in hand may awe the world to peace. Their friendship is mightier than their armies. Let the preachers of peace secure France, and they may then give a turn to the globe and go on. As yet, we confess, Austria must cleanse her human slaughter-house with many sweetening lustrations, ere she can receive a Congress of Peace. And we have no hope that men made of the red mud that forms a Haynau—the accursed ruffian, upon whom the contempt of good men hangs like a garment—can be brought to the Peace School, and made for good and aye to wash their hands of carnage. If Joseph Sturge, visiting wild beasts, can read the tigers and hyænas from their evening meal—make them, with a peace homily, crouch and listen, their garbage left untouched—then may the Peace Congress hope to tame into meekness, to convert to Christianity, the race of bloodshedders that yet defile the world for the curse of human kind, and blasphemously sing *Te Deums*—praising God, when they do worst murder upon God's creatures.

Any way, the cause of peace has been reverently preached, and reverently listened to, in the warlike city of Paris. Within a walk of the tomb of the great peace-breaker—who turned kingdoms into graves, and whose miserable purple was dyed in the heart's blood of human freedom—even there peace has been worshipped. With all the glory that, in the ignorance of his abused nature, man associates with human destruction—with all the splendor that reeks from a battle-field—("God the first garden made," and the first battle-field the Devil)—with all the historic pomp and fame besetting the tomb of Napoleon, the deified soldier is but a ruffian of enormous mischief—tested by the great Spirit of Peace, the Spirit that sublimated the looks of its first Preacher—the spirit that said, love one another—the spirit that, under the cannon that engirdle Paris, preaches peace and good will to all men. Napoleon in his violet robe—beset with golden bees—the bees, that, as in the lion of the olden day, swarmed in carcases—Napoleon, with his Pope-blessed crown clipping his homicidal brain is, after all, a portentous, glistening evil—contrasted with our Quaker friend, who, risen in the Hall of St. Cecilia, condemns aggressive war as an abomination—a nuisance that it behooves man, in the season of his soul's progress, with all his heart and all his mind, to denounce and renounce as unchristian, vile, and brutifying. The drab against the purple; and, in our small thoughts, the drab, so preaching, carries it.

And the Members of the Peace Parliament—most significant visit!—were taken to the Palace of Versailles—that huge, golden den of self-deified ignorance. This was a slight even upon the poor, thin shade of the Fourteenth Louis. Was it permitted to the abused shadow to know it? And his mistresses—the soft delicate things that put such a bloom upon vice, as though the sweet guilt would last forever, defying grave-dust—where were they, their ancient sin-cursed home invaded by Quaker women, female Friends?

However, Louis the Fourteenth may be said to have presided at the playing of the waters—played especially for the delectation of the Ambassadors of Peace. Waters! Are they waters? No we look at them, our imagination bleared with the thought of the cost of Versailles—its cost of human happiness—and they are not waters, they are blood—streams and jets of blood flowing from the outraged heart of France.

The thought is past, and again the waters play—play to the pleased eyes of the English, American, and French. May their brightness and purity symbolize the spirit that shall live among the nations!—*Punch's "Little Bird."*

Gleanings from Foreign Publications.

J. Musters, Esq. of Annesley-park, Notts, England, who married Miss Chaworth (Lord Byron's "Mary") in 1806, died recently at the age of 72. He had a family of eight children, but is succeeded in his entailed estates by his grandson, a boy of 13.

The *Oxford Chronicle* states: "The original Bear and Ragged Staff public house, at Cumner, Berks, has been taken down. This was the house of which mention is made in 'Kenilworth,' where the parties concerned in the tragical fate of Amy Robsart met and partook of a cup of sack, from the tap of Giles Gosling, in the days of Queen Elizabeth."

Love and Lucre.—A "gentleman" advertising in the *Waterford Mail* for a wife, says:—"It would be well if the lady were possessed of a competency sufficient to secure her against the effects of excessive grief in case of accident occuring to her companion."—Amiable forethought! exclaims the *London Inquirer.*

We observe, [says our able contemporary the *London News,*] in very many liberal papers expressions of regret concerning Father Mathew's conduct in America. The *Principality* says: "He has joined in the stupid outcry against the Government that pensions him. To the passions and prejudices of the worst class of American citizens he has now stooped—alas! that we should have to write it!—to pander—

'Who but must laugh, if such a man there be,
Who would not weep if Atticus were he?'

The Poor Londoner's Meat and Drink.—In this great metropolis the food we eat, and the water we drink, are grossly sophisticated. The shambles teem with unwholesome meat, which, by the craft of the butcher, is sold to the poor as cheap and wholesome food. The grocer finds it to his profit to vend for "genuine young Hyson" sloe-leaves and raisin-stalks; and the milkman aids in the work of destroying the health of the inhabitants of this city by selling for "genuine milk and cream," a vile mixture of sheep's brains, sugar of lead, and chalk. The artizan, moreover, drinks in his "London stout," copperas and cocculus indicus; in his gin, cayenne pepper and oil of vitriol; in his brandy, a fiery malt spirit, disguised with burnt sugar and different essential oils to give it a real cognac flavor; in his water a clarified infusion of decayed vegetables and human excretæ.—*Medical Times.*

Why is it that the wind always blows round St. Paul's?—The Commander de Sillery, Knight of Malta, walking one day with the Venetian Ambassador in the square where stands the beautiful church of Gesu, at Rome, said to him, "What an odd thing, that even in the hottest day of summer there should always be something of a breeze here? Can your excellency account for it?" "Perfectly well," replied the Venetian, "upon a tradition that has long been current in this city. The devil and the wind were walking together in the streets of Rome, when, coming to the Jesuit's college in this place, the devil said to the wind, 'Pray be so good as to stay here a minute or two, I have a word to say to these good fathers within.' The devil, as the story goes, never returned to his companion, who has been ever since waiting for him at the door."

FATHER MATHEW AND SLAVERY.

(*To Massa Punch.*)

"Sar,

"Him see by de *Times* Correspondent at New York, dat some gentmen, members of de Massachusetts Anti-Slabery Society wait on Fader Mathew in Boston, and ask him to 'tend anniversary in celebrashun ob de abolition of Slabery in de British West Ingis. De very rebberend Fader say no. 'Cause wy? Perhaps you tink him at work at him Pledge and him Pump. Not a bit ob it, Massa. Dis de way him trow him cold water on Abolition:—

"'He abruptly declined the invitation, observing to the Committee that he was not aware of any passage in Scripture forbidding the existence of Slavery.'